Qb 6521

THE BIBLE-BATTELLS.

Or

The Sacred Art Military.

For the rightly waging of warre according to Holy Writ.

Compiled for the vse of all such valiant *worthies*, and vertuously *Valerous Souldiers*, as vpon all iust occasions be ready to affront the Enemies of God, our King, and Country.

By RIC. BERNARD Rector of BATCOMBE SOMERSETSHIRE.

IOAB the Generals speech.

Be of good Courage, and let vs play the men, for our people, and for the Cities of our God, and let the Lord do that which seemeth him good. 2 Sam. 10. 12.

St PAVLS encouragement.

Watch ye, stand fast, quit your selves like men, and be strong. 1 Cor. 16. 13.

Printed for *Edward Blackmore*, and are to be sold by *Iames Boler* at the signe of the Flowre de Luce in Paules Church-yard. 1623.

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Printed for Edward Blackmore, and are to be sold by [illegible] the sign of the Flowre de Luce [illegible] 1639.

TO THE MOST HIGH AND MIGHTY MONARCH CHARLES King of *Great Brittaine*, *France* and *Ireland*, *Defender of the Faith.*

Puiſſant Prince.

STRONG be Your *Armes*, and victorious Your *Armies*, the *Lord of Hoſts* be with You, and the mighty God of *Jacob* Your *Refuge*.

That foretolde by *Chriſt* is now verified: a noiſe there is of warres, and a rumour of warres: *Nation* riſeth againſt *Nation*, and *Kingdome* againſt *Kingdome*: and now, as *John* ſaw in the viſion, is the *Holy Citty* trodden vnder foote. It muſt be ſo for a time. On they goe & haue prevailed: but yet there is hope, if we warre aright. The great *Man of warre* (as *Moſes* calleth him) hath directed vs in the *Bible battells*, vſefull I hope, for theſe times: but yet I leaue this to Your Majeſties *Heroicall* wiſdome to iudge. Into me-

thod

thod and order I haue collected them: and am bolde in all humility of heart to present them to Your *Sacred Person.* Your *Highnesse* the *Saints* looke vnto for safeguard. The poore distressed *Churches* cry aloud for help. Is not their habitation become *Aceldama, the field of blood?* Many *Valorous Courages* doe attend the opportunity of time; many valiant *Martialists* expect direction, and all hearken after but only a word of command. Disconsolate *Princes* craue aide: Religion it selfe saith to her *Defender,* set forward. The

hearts of the people, readie with purſe, I hope, will appeare, as now they pray, generally for the *Churches* ſafetie.

Stand therefore (ô King) in the *Forefront* of the *Lords Battailes*; though not in perſon, yet in the power of Your Might, to ſuppreſſe the inſolencie of high hearted *Enemies*. And the ſtrong arme of the *Subduer of Hoſts* be with you, that this great name of *Charles the Firſt*, amongſt our famous *Kings*, may become renowned by wiſdome and piety, Proweſſe and Victory, throughout the *Chriſtian world*.

world. This be the prayer of all faithfull Subiects, and ever mine.

Your Maiesties humble and and most loyally devoted Subiect and Servant:

RICHARD BERNARD.

TO

TO THE
MAGNANIMOVSLY
HEARTED READER,
to every heroicke ſpirit, of worthy Reſolution, and whoſoeuer is generouſly affected to Militarie Profeſſion, and well deſerving the name of a Souldier, and place in ſo honourable an employment.

Wiſdome, valour and victorie attend ever their ſervice for God, for Religion, for his Church, for their King and Country.

Amen.

Now

NOW *is the time to ſhew wiſdome and courage, for* acclamatur vbiq; ad bellũ: *yet to ruſh vnadviſedly into Battaile, is not the way for victory. I here in my labour doe not ſo vndertake to preſcribe* Rules, *as to write an* Hiſtory of Holy Warres. *Here is a* Patterne *from Gods people, who fought many ſet Battailes, and commonly got the day; for God was with them. They ſtood out*

ſtoutly for him, his worſhip and ſervice. Their footſteps if you follow, you ſhall ſurely ſpeed the better. Let none ſay that this Treatiſe *will not ſuite well to theſe times. For the true differences are not many heretofore and now in the vniverſall* Courſe Military. *But whatſoever the differences be therein my principall aime in the vſe of* Armes *is to bring into the Campe the* Practiſe of Piety. *For the ill (though an overtrue ſaying) hath beene,* Rara fides, pietaſq; viris qui caſtra ſequuntur. *Theſe ſeeming exiled* Vertues *I deſire to be welcomed amongſt you* Valiant Worthies;

thies; *and* Vices *ſent packing from euery true* Souldier *with deteſtation. To this purpoſe tend my endeauours with full current. To follow this* Streame *is to make your* Armies *ſtrong, and your ſelues victorious.*

And here I haue a Sute *to you* (ô you Sonnes of Valour) *In going forth, conſider* what you be, againſt whom you fight, *and* for what. *Remember that* Great Brittaine *is inferiour to no* Nation; *and that by the prowesſe and valour of* Engliſh *and* Scots, *glorious victories haue beene obtained. You cannot you may not forget the valiant acts of* Generall No-

rice

rice *in the Low Countries*; *of the worthily honoured* Lord Grey in Ireland, *of the never dying Names of* Drake, Furbisher, & Hawkins, *of the right famous* Earle of Essex, *of the deservedly eternized* Veres, *of the invincible-spirited* Greenfield, *of the noble* Cicill, *with many others worthy of an everlasting Name: Be couragious still, and cease not to vphold the renowne of this our Name and Nation.*

Weigh your Enemies. They prosper you will say; oh that our Sinne & Slackneſſe *were not the cause. Their successe is but now of late, consider you*

the

the former times; ſtay and wonder at our incredible victories: *we may yet hope well, if we would do well for our ſelues. They are in their height of* Pride, *and their downefall is neere: Courage then, and expect the iſſue.*

Our cauſe is iuſt, though God pleaſe a while to afflict vs. Set the worth of our Religion *before your eyes: Its the truth of the eternall God. The* Scriptures *command it; and thereby our conſciences bound, doe tie vs vnto it. Its hath beene confirmed by the blood of* Martyrs, Reverend Biſhops, *and* godlie Diuines, learned Lawyers,

yers, *and innumerable others. Our* Kings *haue eſtabliſhed it; good* Lawes *are inacted for it; peaceably we haue enioyed it:* Miraculous deliverances *we haue had, ſince we profeſſed it. And what ſtill maintaines it?* Power *or* Policie *of man? No, no ſuch thing; but the hand of the* Almightie. *Who it was that delivered vs from the intended* Invaſion; *who it was that prevented the* helliſh Powder-plot, *who it was that freed vs from the many* Treacheries and Treaſons *practiſed againſt vs.*

Remember theſe things (ô yee true-hearted Engliſh)

ſtand

ſtand ye (ye Valerous Minds) *cloſſe to the cauſe of God. Fight vnder his* Banner *againſt theſe* Enemies *of our* Faith, *our* King, *and* Kingdome: *goe on ſo, and proſper; and the* Arme *of* Ieſus *ſtrengthen you.*

Doe not marvaile (Honourable *& honoured* Martialiſts) *that I*, Vnus de multis inter Obſcuros, *& not* de magnis inter Notos, *ſhould thus preſume to ſpeake vnto you. I hope you will rather conſider the worth of the* matter, *then weigh the defects of the* man. *Neither let me be blamed, that being by profeſſion* Vir Pacis, Miniſter Eccleſiæ Anglicanæ, *ſhould*

thus

thus thruſt my ſelfe into Campum Martis. *The* Sacred Bible, *my daily ſtudie, gaue mee the grounds; my delight in* Hiſtories *of this ſubiect enlarged my meditations. That I finde in* holy Writ, *I thinke I may write of:* Hoc inſtituto meo alienum eſſe non putavi. *The* Prieſts *of God went out with the* Lords Hoſts *in former times, and that by his appointment.* Iohn *the* Baptiſt *ſpake vnto* Souldiers; *they asked him what they ſhould doe; and he adviſed them in ſome things. I haue laboured for your good,* bonâ ſaltem intentione: *I pray my endeavour may not be*

recko-

reckoned minoris pretii, quia ego Miniſter. *The worth of a true* Souldier *I haue ever honoured, I prize at an high rate a* Man of valour, *and thee well deſerues it. I wiſh* ex animo *that illuſtrious eminency may ever attend him, that is by vertue* Valiant.

I doubt not therefore, but that this Work, *from the word (not hitherto publiſhed by any) will be favourably accepted of you. That if it make you not* Souldiers *according to* Men, *(becauſe perhaps more you know already by practiſe and experience) yet am I ſure it may make you vertuouſly valiant, and*

good

good men according to God. And being so, then, though you die here in Battell, you may hereafter liue in blessednesse: Which I heartily wish you may attaine vnto, there to triumph for ever.

Yours in his prayer, and at command in all Christian Seruices,

RICH: BERNARD.

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CHAP. I.

Of the excellencie of the Historie of warres in Holy writt.

MOst that delight to reade, or almost all, so delighted, do spend their time in perusing over humane stories, and do highly extoll the histories of the warres of *Heathen* Commanders, as of great *Alexander*, of *Iulius Cæsar*, of *Pirrhus* the Epirote, of *Hanniball* the *Carthaginean*, of *Scipio Africanus*, and many other praise worthy Chiefraines in warre: but doe lightly price the Scriptures Historie of warres, the right art militarie indeed, which was commanded to bee penned by that great man of warre, (as *Moses* stileth him) the only cheife and highest commaunder. Exod. 15.

whose name is *the Lord of Hosts.*

And yet this Sacreed story surpasseth al other, and is aboue them to be commended for many things; as first for the vndoubted truth in all and every thing therein delivered. 2. For the antiquitie thereof before all other extant in the whole world. 3. For the great authority thereof, divine and heavenly. 4. For the short and pithy relations. 5. For such admirable things as be therein recorded, not else where to be foūd. If withall the certainetie of such things be considered; as

I. The Lords most valiant and religious General, never to be matched for fame and glorie. Who can compare with *Iosua*, judged to bee one of the Nyne Worthies? Who can match with some of the Iudges, as *Shamgar*, who slew 600 men with an *Oxe* goad, or *Sampson*, that slew a 1000 with the jaw bone of an *Asse*? *Iudg.* 3. 31. Or who can compare with *David* the King, another of the Nyne Worthies, for wisedome, valour and piety? Or who hath excelled

celled a third of the nyne worthies, *Iudas Machabeus* for courage, for magnanimitie of ſpirit, and vndauntednesſe of heart?

II The Captaines and worthies as *David* had, who among the Heathen like *Adino*, that in one battell ſlew 800 men with his owne hand? Who could breake thorow an whole hoſt of armed men, as did only three of *Dauids* worthies to fetch ſome water for *David* to drinke? Then worthy Acts are recorded in the 2. *Sam.* cap: 23. and 1. 11. whereto I refer the Reader, as not to be paralleld among the true hiſtories of any Heathen or Chriſtian.

III The ſet Battels therein mentioned, in number found 37; what one Hiſtorie hath the like number in ſo compendious a relation?

IV The huge Armies ſet downe: The Armie which *Gedeon* fought which was very great, for then aboue 120000 were ſlaine: The Army of Iſrael againſt *Beniamin*, was 400000 The Army of the *Philiſtins* at one time was 30000 Charets, 6000 horſ-

men, and footmen as the ſand for
1 Sa 11. 8. multitude; *Sauls* firſt hoſt, which he levied againſt the *Ammonites*, was 330000: *Amaziah* againſt *Edom* had 300000: *Shiſhake* the King of *Ægipt* came againſt *Iudah* in *Rehoboams* dayes with 1200 Charetts, 60000, horſemen, and footmen without number, *Ieroboam* & *Abiah* brought
2 Ch. into the feild at one time 1200000, the one 800000, the other 400000: *Zerah* the *Ethiopian* came againſt *Aſa* with 1000000, and *Aſa* mett him with 580000, ſo there was that day in the feild fifteene hundred & fourſcore thouſand men to fight, ſtriving who ſhould overcome, and be victorious: Greater armies I never read nor heard of in any Hiſtorie, ſaue only that of *Xerxzes* the *Perſian*, and that of *Tamberlain*, and *Baiezett* the Turke and *Tartar*, if the relation of the numbers be true, as we are ſure theſe all be.

Iud. 8. 10. V. The ſtorie is rare, In reſpect of the incredible ſlaughters in thoſe dayes in one foughten feild: *Gedeon* in his warrs did ſley of the enemyes

120000;

120000; *David* ſlew 40000 horſemen in the *Syrian* hoaſt, with their *Generall*, and the men alſo of 700 Charetts in one battell; *Ieroboam* loſt 500000 choſen men in his fightings againſt *Abiyah*: *Ahab* ſlew of *Benhadads* Army 100000, beſides 27000 that periſhed by the fall of a wall, and *Pekah* King of Iſraell deſtroyed in one day of the men of *Iudah*, 120000 and tooke captiue 200000 priſoners. 2 Sa 10. 18 2 Ch 3 17. 1 K 20 29 30. 2 Ch 28. 6. 8.

VI. In regard of the moſt ſtrange and vnheard of victories; ſome miraculous, as when God ſett the ſword of the enemyes of his people againſt their owne ſelues to ſlaughter and kill one another; as hee did the *Midianits* and *Amalakits*, ſo the *Philiſtians* and likewiſe the *Moabites*, and *Edomites* and *Ammonites*, when they came againſt *Iudah*. Some other though not ſuch, yet ſo proſperous by Gods protection and ayding power to overcome, as the like is no where recorded, to omit the victories of *Ioſua* againſt *Og*, againſt *Sihon*, againſt all the Kings of *Canaan*, the Iudg 7. 22 1 Sa. 14 20 2 Ch 20.

Judg. 2. victories of *Indah*, of *Ehud*, *Barak*, *Iephte*, of *Saul*, of *David*, *Asa*, *Ahab*, *Amaziah* and others. I will mention but that one levied host of Israell in number 12000 only, which went out against *Midian*; and slew fiue Num. 31.5 Kings, burnt all their Cities, and 8.10.32. goodly Castells with fire, and tooke 25.50 Verse 49. prisoners 32000 persons; brought away for bootie and spoyle, besides Iewels of gold, chaines, braceletes, rings, earings, and tabletts, 675000 sheepe, 72000 beeues, and 61000 Asses; and yet lost not one man in obtayning this victorie.

VII. To these former may be added, the great number of the valiant and matchlesse men, not in any Nation vnder heaven to bee found, at one time so many as was there. There came to *David* to make him King at once 1222, Captaines, and 1 Ch. 12. with them in number altogether 28.32.34. 339300, all men of warre very many thousands of them commended to be famous, mightie men of valour, expert in warr, able to keepe ranke, and to sett the Battell in aray. Besides

sides these, there were in valour peerelesse, all the 37 worthies of *David*, with many other mighty men, such as could vse both the right, and left hand, for hurling stones and shoting arrowes out of a bowe; yea men of might, fit for warre, that could handle sheild and buckler, whose faces were like the faces of Lyons, and as swift as the Roes vpon the mountaines. Afterwards when *David* was settled; and *Ioab* commaunded to number the people throughout the 12 Tribes, besides *Levy* and *Beniamin*, there were found 1570000 men that drewe sword: and yet that Nation was not aboue 200 miles long, and 50 miles broad, nor neere the halfe of *England* by much. Yea when the Tribes were divided, and onely *Iudah* & *Beniamin* made a kingdome, as much perhapps, as two or three of the lesser shires of *England*, yet could *Abiiah* raise vp of chosen men 400000; *Asa* had an army of 580000 all mighty men of valour; to say nothing of *Amaziah* his host of 300000 nor of the 2600 chiefe of the Fathers

2 Sa. 2. 23. 1 Ch. 11, & 12.

2 Ch. 26.

thers very valiant men, vnder whō was an army of 307500 which made warr with mightie power to helpe
2 Ch,17 King *Vzziah* against the enemy. In the raigne of *Iehoſaphat* was an hoſt of 1160000 men, mightie men of valour. Of what Nation ſo little hath been, or can be the like truely ſpoken?

Laſtly, the Nation was ever in military exerciſe by reaſon of continuall warres at home or abroad; In the dayes of *Ioſua*, of the *Iudges*, of *Saule* and *David*, after the peaceable dayes of *Salomon*, *Iſrael* & *Iudah* being divided, then began warres, and almoſt perpetuall betweene the two kingdomes, beſides the warrs of forraigne Enemyes, the *Ægyptians*, *Moabits*, *Ammonites*, *Edomites*, *Philiſtims*, *Ethiopians*, *Sirians*, *Aſſirians*, *and Babylonians*, vntill both kingdomes periſhed, and were led away captiue: So as this people could not be but good ſouldiers, for nu nber many, in skill by dayly vſe exquiſite, in valour incomparable, in braue leaders, cheiſe Captaines and commanders,

not

not to bee matched. And therefore why may not much art of Souldiary and military knowledge be collected hence at leaſt in many maine points, as well, yea why not better, then ſom other humaine writers? Seeing the relations are moſt true, matter to worke vpon plentifully adminiſtred, the warrant from God, the examples from the people of God, which being ſet for examples before them, will put ſouldiers in minde of the wayes of God, to moue them to ſeeke help and ayd of God, as thoſe did againſt their enemyes, when we goe out to battell.

The II. Chap.

Of the warrs of God with man.

WArre is the oppoſite to peace, and is by the Prophet called evill; being the fruite of ſinne, the puniſhment for ſinne, yea ſo feareſull, as *Dauid* Eſa. 45. 7 Lev. 26. 25.

2 Sam: 24. once put to his choice, desired rather the pestilence, then the sword of an enemy: It bringeth with it for the most part innumerable evills, even as well to the Conquerours, as to the Conquered.

This warr is either of God with man, or of man with man: before I speake of the latter, I thinke it very fit to say something of the former in the first place; that men may consider of another kind of warre, then vsually they dream of.

God hath warre with man, yea he hath some where sworne, that with some sorts, hee will haue warre from one generation to another, even for ever; there is no peace to the wicked; God therefore is pleased to be called *vir belli a man of warre*, the *Chaldee* expresseth the title thus, *the Lord and victour of warres*; he causeth warres, and maketh an end of them, at his owne will.

Ex 17,16. Esay 57.21 Ex. 15,3.

Rev. 19,11 Iudg. 5, 8. Psal. 46,9

Hence it is, that he is sayd to be *armed*, *Esay* 59.17. and to haue his Armorie, which he openeth, that hee bringeth forth the *weapons* of his in-

indig-

dignation, the *Chariots* and *horſe*, the *Army* and *power*, that he rideth vpon horſes and charets, that he *muſtreth* his hoaſt, and *marcheth* againſt his enemyes, with aſſured victory: for he hath power to help himſelfe, and to caſt downe ſuch as will reſiſt him, his councell doth ever ſtand; what he purpoſeth, that he can bring to paſſe, and he will doe all his pleaſure: for hee is ſtrong and mightie, even the Lord mighty in battell.

Hoſ. 2. 18. Ier. 50. 25. Eſai. 43. 17 Hab. 3. 9. Iudg. 1. 4. Eſay 13. 4. 2 Ch. 25. 8 Eſay 46. 10. 11. Pſ. 24. 8.

Therefore hath hee the title of *King of Kings*, of *King of glory and the Lord of Hoaſts*, a name given him by *Eſaias* and *Ieremie*, aboue an hundred times, and mentioned in the old Teſtament aboue 240. times, ſo did the Lord, in thoſe times, (if I may ſo ſay) giue himſelfe to warres and thereby vexed the Nations and deſtroyed them for their ſinnes.

2 Ch. 15. 6

Now Gods hoſt or army is either more *generall* or more *ſpeciall*. The more *generall*, conſiſts of *foure Regiments*. The two firſt fall vpon his enemies couertly, ſodainely and at vnawares; but the other openly in the

the veiw of the eye.

Gen. 32. 2 Luk. 2 13. 2 K. 19 37 2 Ch 32. 21 The first is of good Angells, called for the great numbers, Gods hoſt for their quality heavenly ſouldiers, of which (ſuch is their power) even one was able to ſley, in one night, 185000. and amonge them all the mighty men of valour, leaders, and Captaines, in the campe of the *Aſſirians*.

Pſ. 78. 45. Jud. 9. The *Second Regiment* is of bad *Angels*, with which hee plagued the *Ægyptians*, amonge whom he ſent theſe wicked & evill ſpirits. By one of theſe he vexed and ſet at odds *Abimilech* and the *Sichemites* to ſeeke by a furious and bloudy rage the vtter ruine, and deſtruction of one another: And by theſe it is very like, he wrought the deaths of great Armies, when they ſlew one another, the Lord ſetting euery mans ſword againſt his owne fellow, throughout the hoſt.

2 Ch. 20. 23. 1 Sam. 14. 20 Jud. 7. 22.

The *third* is of all other his creatures, except man, this is a very mighty ſtrong and vnreſiſtable Armie: with theſe hee goeth forth in battell;

battell; He ſet the ſtarres in their courſes to fight againſt *Sisera*: with thunder, lightning, raigne and haile mingled with fire, he ſet vpon the Egyptians: with great ſtones from heauen hee ſlew the *Canaanites*, which haile ſtones he reſerueth in his treaſury againſt the time of warre, with blaſting windes, with fire, with Earthquakes he conſumeth, ouerthroweth and deuoureth vp his enemies: He ſhooteth out his arrowes, hot thunderbolts: with theſe hee ſmites them through; yea ſaith the Prophet, with thunder, earthquake, great noyſe of ſtorme and tempeſt, with the flame of deuouring fire he will riſe vp againſt them; and ſhew the lighting downe of his arme, in the indignation of his anger, with ſcattering and tempeſt and haile-ſtones. Hee commeth foorth with his great hoſts, as *Ioel* calleth them Canker-wormes, locuſts, Cater-pillers, and palmer-wormes: He armeth the teeth of the beaſts and Lyons to fight for him, and vſeth the poyſon of ſerpents to vexe and

Exo.9.23, 24.34. 1 Sa.7.10. Ioſ 10,11. Pſal.11.6. Iob 38.22 23. Amos 4.9. *Hag.*2.8. Num.16, 35.31,32. 1 Sa.14,15 Pſ.18.14. Eſa.29.6. & 30 30. Ioel 2.25. 2 Kin.17. Deu.32.24

ſlay

Ioſ 24.12. Exod.8. ſlay his enemies. Hee ſendeth out frogges, flyes, and very lice to plague his enemies, and horners to driue them away before him; ſo as he wanteth no meanes to annoy, no power to worke the deſtruction of ſuch as hee ſhall arme himſelfe againſt.

Ioel 2.11. Eſa. 10.5. & 13.4,5. The *fourth Regiment* is of men out of his Church; theſe are his armie or campe, as they be tearmed, as alſo the weapons of his indignation. Theſe he calleth forth and muſtereth them; ouer whom he hath appointed his generalls, as once ouer the *Babylonians* his Lieutenant and ſeruant *Nebuchadnezzar*, and ouer his hoſt of Medes and Perſians his Lieutenant and annoynted *Cyrus*.

Ier.25.9. Eſa.45.1, 2,3. Theſe his armies of men hee imployeth diuerſly as he pleaſeth; Sometimes ſeuerall Nations of them one againſt another, as the *Babylonians* againſt the *Aſſyrians*, *Egyptians*, and other Countries: the *Medes* and *Perſians* againſt theſe, the Grecians againſt them, and the *Romans* againſt all: So hee armes the *Turke* againſt the

the *Persians*, and so to fight one against another: for when Nations rise against Nations, and Cities against Cities, Gods hand it is that vexeth them, saith a Prophet. 2 Ch. 15. 6.

Sometime hee letteth them agree together, euen seuerall Nations and Kings, to gather together against the Church, and then sends an ill spirit among them to fall together by the eares one with another, and vtterly to destroy one another, as the *Moabites*, *Ammonites* and *Edomites* did. 2 Ch. 20. 23.

Sometime the Armie of one and the same Nation he sets at oddes, and the sword of euery man against his owne fellow, as fell out in the great host of the *Philistims*, and those enemies against which *Gideon* went forth. 1 Sam. 14. 20. Iud. 7. 22.

But this his host he doth not thus onely imploy one against another, their owne selues, but he vseth them against his owne people, as appeareth by many examples in sacred storie; Note this, and heerein consider.

A. That

Ioel 3.11. 1. That though these enemies seeme to come of their owne accord, or are gathered together by ill instruments, such as the vncleane spirits like frogs be in *Reu.* 16. 14. or by the diuell set on as Gog and Magog. *Reu.* 20. 8. yet know wee must, that God also gathereth them together, where and whither he will. He did draw *Sisera* with his Charets and multitude to come forth to the riuer *Kishon*; Gods hand (though the enemie thinkes not so) is in their conduction.

Reu. 16, 16
Ioel 3. 2.
Iud. 4. 7.

Esa. 13. 4. 2. The number of the enemie is not at their own will to come forth, but the Lord numbereth and mustereth them, and so knoweth, to a man, how many hee sendeth forth against his people.

3. These enemies of his Church, yet his host, he gathereth together, he numbreth and mustereth them, and bringeth them out against his people, for seuerall ends.

Sometime onely to terrifie his people to make them feare before him to humble themselues with fa-

sting

sting and prayer, which being performed, he will set himselfe against those their enemies, and destroy them, as hee did the three Nations which came against *Iehosophat*: and as he did the proud *Spaniards* in their great Armado comming against *Queene Elizabeth* in the yeere 88. to their owne shame, and the confusion of their conceited inuincible power. 2 Ch. 20.

Sometime its to giue his people some glorious victory ouer their Enemies, to let them see his power, mercy, and preseruation of them, to stirre them vp to a more zealous seruice of him, as he did in the dayes of *Asa*, when the dreadfull host of *Zerah* the *Ethiopian* his tenne hundred thousand came against Iudah, and were vtterly discomfited. 2 Ch. 14.

Often the Lord hath hardened these enemies hearts against his people, that those enemies might be ouerthrowne; so he hardened *Pharaoh* and his Egyptians to follow after Israel, that he might drowne them in the sea: So delt he with *Og*, and *Si-* Exo. 14. Num. 21. Ios. 11. 19, 20.

hon,

bon, and withall the King of Canaan, that his people might vtterly destroy them. In like sort hee deale with *Dauids* enemies who made war with him, but to their owne ruine and ouerthrow, and to the infinite inriching of *Dauid* and his people the Israelites.

2 Sam 5. & 8. 10.

But some other time he gathereth these Enemies to this end, that they may indeede afflict and punish his owne people, yea to rule ouer them, making them to serue with rigour, cruelty and great contempt; Thus he sent out the King of *Assyria*, and gaue him a charge to take the spoyle, and the prey; yea and to tread them downe like the mire in the streetes.

Esa. 10. 6.

Yet obserue in this hand of God.

1. That the Enemies preuailing against the Lords people, as from God himselfe: He selleth them into the enemies hands, he strengthneth the enemies to get the victorie, and if people be weake, fearfull, fly away, be ouercome & spoyled, it is he that doth

Iud. 3. 8. & 4. 2. & 3: 3. 12. Leu. 26. 36 37.

doth it; He turneth backe the weapons of warre in their hand, it is hee that giueth *Iacob* to the ſpoyle, and Iſrael to robbers, for hee fighteth ſometimes againſt them with an outſtretched hand and a ſtrong arme, in anger, furie, and in great wrath. Ier.21:4. Eſa 42:24. Ier.21.5.

2. That all this happeneth for ſin; becauſe his people rebell and vexe his ſpirit, doe euill in his ſight, and will not obey nor hearken to his commandements. For Idolatry and deſpiſing Gods meſſage by his Prophet was *Amaziah* ouerthrowne in battell: *Reboboam* for his Idolatry was ſpoyled by *Sbiſhake* King of Egypt; for *Ioaſh* his Apoſtacie and his murther of *Zacharias* was a very great hoſt deliuered by God into the hands of the *Sirians* a ſmall company; For his wickedneſſe was *Ahab* brought low, and at length *Iudah* led into captiuity by *Nebuchadnezzar*. Eſa,63.10 Iud.3.12. Leu.26.14 15,with v, 17.36,37. Eſai 42.34 2 Ch:25. & 12. 2 Ch:24.24

3. That although the Enemies be thus the rod of Gods anger, and his indignation, the very ſtaffe in his hands to puniſh his people, for their Eſai 10.5.

hypo-

hypocriticall ſeruice; but not to deſtroy them vtterly: yet becauſe the enemies thinke not this, that they
Eſai 10.13. are onely Gods rod and ſtaffe; nor that their power is from him, becauſe his people haue ſinned; but are proud, glorying in their owne wiſedome and ſtrength, and intend in their hearts to deſtroy the Lords inheritance, he will at length turne his wrath vpon them.

For marke what the Lord ſaith by his Prophet, when the Lord hath performed his whole worke vpon
Verſ. 12. 16 17, 24, 27. Mount Sion, and on Ieruſalem hee will puniſh the fruit of the ſtout heart of the King of Aſſyria, and the glory of his high lookes: And this is Gods manner of dealing, when he hath humbled his people, then to
Ier. 50. 17, 18, 23, & 51. 11. bring vpon their enemies a day of vengeance, and a time of recompence as he did vpon the Aſſyrians
Amos 1. 3, 6 9, 11, 13. firſt, and next vpon the Babylonians for their mercileſſe cruelty againſt his people.

The Lord now afflicteth heauily his Church, her enemies preuaile mightily,

mightily, and thinke to deuoure her vp: falſe friends vndermine her wals, open enemies aſſault her and tread her vnder foot in many places; but when God hath performed his whole worke, he will take his time to gather them together to their deſtruction, and this he foretelleth vs plainely in *Reu.* 16. & 19. & 20. In the meane ſpace, let vs humble our ſelues vnder his mighty hand; bee warned by our former great loſſes, by our brethrens calamities, by the ſignes from heauen, by the extraordinary ſtormes and tempeſts, winter thunder and lightning ſo often and vnuſuall, by plagues and other puniſhments fallen vpon vs; and if we turne and repent, then let vs beleeue and wait with patience, yea then hearken what is ſaid, ſtand ſtill let vs not feare, but behold the ſaluation of the Lord which he will ſhew vnto vs, undoubtedly in that day; Amen. And thus for the generall hoſts of God, and the armies of his power in heauen and in earth.

Ioel 3. 2. 12

2 Ch. 20.

Now the other more *ſpeciall hoſt*, of

of this Lord God of Hosts is his *trained souldiers*, the Armie which hee hath in his Church for defence ther-
Exo.12.41 51. & 14. 20. & 23. 18 & 14.2. & 15.27. Num.11. 10. & 16. of, or to send out against their enemies, and his also for their sakes. This Armie was the Israelites comming out of Egypt which are called *Gods host* and *Campe* who went vp *harnessed*; their resting places were called *encampings*, and their lodging was in *Tents*; The Lord caused a *musster* of them and to be numbered, and found among them to bee 603550. able men to draw sword all that were 20. yeers old and vpward. Hee set them in order in marching, and appointed them *standards* and the seuerall armies to attend the same. This
Ios.5.13. Exo.13.21. & 14.19. Ps.77.20. Esa.63.12. Deut 33.5 Ps.18.32. 34.38. & 144.1. host was the host of God, Christ their Prince and their Conductor: His Lieutenant generall *Moses*, who was as a King among them. After *Moses* he set vp *Iosua* to be generall, after him *Iudges*, then *Saul*, and *David* the King, whom the Lord girded with strength to the battell, teaching his hands to warre, and his fingers to fight, so as by hee could by his armes

armes breake a bow of steele. Thus he trained him vp to fight his battels

This Army of his people is called the hoſt of the liuing God, and the Lords hoſt, with this he taketh part, and for it fighteth as a Lyon; with this he goeth to fight againſt his enemies; for the battell is not theirs but the Lords; and therfore the Lord was for them, to giue them many glorious and incredible victories ouer their enemies. 1 Sam. 17. 36. Ioſ. 5. 15. Eſa. 31. 4. Deu 20. 4. 1. Sa. 17. 47 2 Chr. 20. 15.

And as the Lord was glorified in victories by theſe, ſo will he aſſuredly be now alſo for his Church in his owne good time. For albeit the beaſt muſt warre with the Saints, and for a time ouercome, *Reu.* 11. 2. & 13. 7. yet at length ſhall the lambe with his elect, called, and faithfull preuaile, *Reu.* 17. 14. He ſhall ride vpon the white horſe with many crownes vpon his head, the armies of heauen alſo following on white horſes, as triumphing ouer all their enemies, for he is the King of Kings, and Lord of Lords; And thus of the warres of God with man. Reu. 19. 16.

CHAP.

The III. Chap.

Of the warres of man with man, and of the lawfulnesse of such warres.

WArre is the contention betweene Princes or States by armes or force of men, vnder order and good gouernment to obtaine victory, and so the conquering and subduing of the Dominions, bodies and goods of one another, to liue the better afterwards in peace and honour. For *S. Aug. ad Bonifac.* saith a Father, the true seruants of God make warres, that the wicked may be restrained, and good men be releeued.

Warre vpon iust cause vndertaken is vndoubtedly lawfull: And this is necessary to be knowne and beleeued of all that vndertake warres. For there is nothing more for encouragement,

ment in any action, then to haue conſcience ſatisfied in the lawfulnes thereof.

Some, as the Anabaptiſts, hold it not lawfull for Chriſtians vnder the Goſpell to make warre; but ſuch are but dreamers; for

1. God is pleaſed to be called a *man of Warre*; now he neuer admitteth a title of a thing vnlawfull. Exo. 15. 3.

2. He hath giuen commandement to his people ſometimes to fight: *Numbers* 31. 3. 1. *Sam.* 15. 3. *Deut.* 2. 24.

3. Hee made lawes for direction to them, when they went to warre, *Deut.* 20. 10. 15.

4. Holy men of eminent place and graces haue made warre, as did *Abraham*, *Ioſua*, *Dauid*, and others. Gen. 14.

5. God would ſend his ſpirit vpon them to encourage them to the warre, as he did vpon *Gideon*, *Ehud*, *Sampſon*, as we may read in the booke of Iudges.

6. God raiſed vp ſome Prophets to comfort, and ſet forward his people

Iud.4, 2 Ch.20, 14,15. ple to warre; thus he moued *Deborah* to call *Barak* into the warres; and *Iahaziel* to encourage *Iudah* to goe against their enemies.

Ps.144.1. & 18,39, 40. 7. God taught *Dauid* to play the part of a valiant Captaine and souldier; he made his hands *to warre, and his fingers to fight*, and made his arme strong to draw a bow of steele, as before is shewed; for which *Dauid* rendered thanks to him: yea *Dauid* often consulted with God aforehand and had answer from God, with promise to giue him victorie in battell before he went out, which he would not haue afforded him in an action sinfull and vnlawfull to be done.

2 Sa.5,19. 23.

1 Ch.5. 20. 8. In battell, when his people rested vpon him, and cryed to him, he did helpe them and made them Conquerours.

Lastly, war against Gods enemies, and the battle fought against them, is called *the Lords battle*, and his work which they do, which God so alloweth of, as he denounceth a curse against them that shall doe it deceitfully or negligently.

2 Ch.20. Ier.48 10.

Thus

Thus we ſee what warrant warre hath from the Lord of Hoſts in the old Teſtament. But they will grant this to be ſo in that time, for then God ſhewed himſelfe a man of warr, and was as it were delighted with the title of Lord God of hoſts ſo often giuen to him, and ſeldome hardly once the name of the God of peace.

But in the new Teſtament the caſe is otherwiſe, for hee is but once or twice at moſt called there the Lord of Hoſts, more often *the God of peace*: wee be now vnder the Lord Ieſus the Prince of peace, and doe profeſſe the Goſpell, the word of peace, which ſhould moaue all Chriſtians to liue in peace and haue warres, battell, and ſlaughtering of men. Iam. 5.4.

Its very true, that all men ſhould ſeek peace and enſue after it, as a bleſſing of God: yet iuſt and neceſſary warre is not to be condemned, for as a Father ſaith, it is a part of iuſtice by warre to defend our Countrey and confederates, and ſuch as need ayde from ſpoylers and oppreſſors. Neither Pſ. 34.14. *Ambroſ de Of.*

ther doth the New Testament disallow of war so it be iust.

1. Our Prince of peace telleth vs of warrs, and is pleased to be set out as a Captaine of an Host riding on horse backe, and subduing his enemies; and making a slaughter of them. Hereby shewing that his Church shall have warrs, and he will take their part and helpe to subdue their enemies, as he hath often done and yet will doe.

Mat. 24. Ken. 19. &. 37.

2. When the souldiers asked *Iohn Baptist* what they should doe? hee did not will them to forsake their calling: but admonished to doe violence to none, to accuse none falsly, and to be content with their wages, as allowing the calling, but reforming the abuse.

Luk. 3. 14.

3. We find religious souldiers in the new Testament, the religious Centurion, *Cornelius* a Captaine, and a souldier fearing God that waited on him.

Mat. 8. 8 10 Act. 10. 1, 2, 3, 4, 7.

4. Saint *Paul* maketh it a fruit of faith, to be valiant in battle; if the lawfulnesse of warre had been out of

Heb. 11. 34

date

date vnder the Goſpell, the Apoſtle would have left that out, as now no fruit of faith.

5. God hath now appointed Kings to vſe the ſword: not onely to puniſh offenders vnder them; but alſo to defend their ſubiects from violence and wrong at home and abroad. Rom. 13. 4.

6. The Lord in calling the Gentiles to the Goſpell made choiſe in the firſt place to begin with one of this calling before another: even a Captaine called *Cornelius*, to whom he ſent his Angell, and after Saint *Peter* to inſtruct him, and to make him and his, the firſt fruits of the Gentiles, ſo far was he from diſeſteeming of the calling.

7. We muſt know that the Goſpell taketh not away the law of nature to defend our ſelues by forcible meanes againſt violent enemies: yea with a good conſcience may wee take vp armes when there is no ſafety but in armes. And what hindereth Princes and States to recover what is iuſtly their owne, if otherwiſe not

to bee gotten but by force of Armes?

8. Hereto adde the practise of all Christian Emperours, Kings, Princes, and States in all ages vsing vpon iust cause armes. *Militare non est delictum*, saith Saint *Augustine*, but abuse it: yea saith *Ambrose*, a worke it is of righteousnesse when the cause is iust. Therefore from all these sayings and former reasons we may conclude warre, if not abused, to be lawfull.

CHAP.

IV. CHAPTER.

Of a right ſouldiers Honourable calling and employment.

A Right ſouldier in his vocation, well qualified, and behauing himſelfe worthily like a true ſouldier indeed, liveth in a courſe of life worthy Honour, and his employment in warrlike affaires is very honourable: for,

1. God himſelfe is pleaſed to carry the name of a ſouldier; God is a man of Warre, ſaith *Moſes*; and the Sonne of God profeſſed himſelfe to be a Captaine of the Lords Gen. 15.3. Ioſ. 5.14, 15.

host; Now titles which great personages beare, graceth much that calling which these titles imply though formerly that vocation had beene never so meane and base in esteeme.

2. The most renowned in holy Writ, and in humane stories have attained to great fame and glory by their valiant Acts and feats of armes; as we may see in *Iosua*, in *Gideon*, *Ehud*, *Barac*, *Samson*, *David*, and his Warriours. What speeches are there of the Nine worthies, whereof *Iosua*, *David*, *Iudas Machabeus* are three, is not all for their valour and victories in battell? By warres the fame and memorie of *Iulius Cæsar*, of great *Alexander*, of *Pirrhus*, of *Themistocles*, of *Scipio*, and *Hannibal*, of *Scanderbug*, of *Charles* the fift remain immortall, with innumerable other both in prophane and diuine stories.

3. Whence came all those so greatly affected titles now in the world? rose they not from valour, prowesse, militarie employments and exercise of Armes? whence came

Esquire, but by being Armiger of bearing weapons of warre, an armor-bearer. VVhence came a *Knight* of old? not by scraping of wealth, and buying the title, but by being *Miles* a souldier: whence a *Noble man Eques*? but from a generous spirit and being a man at armes. The title of an Earle *Comes* was a Lieutenant or Prouost Marshall. A *Duke*, *Dux* came of leading a Company, a chiefe captaine in the field: yea whence came the highest name of dignity the name of *Imperator* Emperour, but from honour in the field bestowed vpon him that knew how to rule and command an host of men? And if I may guesse at the name of our yeomen in Latin *valetti*, what were they but stout men *ob valorem electi*, chose for their valour and courage to doe their country seruice.

4. *Salomon* the wisest King that euer was, held such as were men of warre, to be more honourable then to be imployed in seruile work, such as he imployed strangers in, and the people of Canaan the Hittites, Amo- a Ch. 8, 9.

rites, Perizzites, Hevites, & Iebusites. These accurſed and baſe people were not worthy to be men of warr, the function was too honourable for for them, as it is for to many admitted now into it, more fit for Stocks, Bridewell, Gaole, Gallies, or the very Gallous, then to bee enrolled among the honorable, and men truly worthy the name of ſouldiers, if the worth of a true ſouldier were well weighed.

5. In old times the beſt in Nations, as Kings, Princes, Nobles, were men of warre: the beſt in ſtature, the propereſt and talleſt men, as the three ſonnes of *Iſhai*; the beſt that ſurpaſſed other in excellencies, in courage, valour and ſtrength, ſuch as *Saul* choſe, were commonly men of war. 2. Sam. 14. 52.

6. By the profeſſion of armes many have attained from meane conditions, to great honour; *Dauid* from a ſhepheard to be a King of Iſrael, was not *Iephte* baſe of birth yet by valour became a Iudge in Iſrael? *Iſocrates*, the Athenian who was Lieutenant to *Artaxerxes* was hee not a Coblers ſonne?

sonne? *Eumenes* one of *Alexanders* Captaines was a Carters sonne, *Servius Tullius*, who triumphed three times, was the sonne of a poore seruant, whence he was called *Servius*. *Diocletian* though a bloudy persecutor of Christians, yet a valiant man, who obtained the Empire by his prowesse and valour, and yet but a Scriveners son. *Nicholas Pichinnino* the great Captaine and Commander of the Armies of the Potentates in Italie was but a butchers son, *Ochiali* of a poore Marriner for his valiant service, became Admirall of the Turkes Nauy, and one of his Counsell. It were too long to relate the number that have risen and have become renowned by warrs.

7. The famousest Nations of the world, the *Romans*, who subdued Kingdomes, never held any profession worthy so great honor, nor ever rewarded any so much as they did, valiant men, generous spirits, noble courages, adventuring their lues, & obtaining thereby praises to themselves & glory to their Nation, as their histories do shew.

8. That

That Calling must needs be honourable which requireth so many honourable parts and praise-worthie endowments requisite to make a man deserving to be admitted into militarie profession, as to be a man of vnderstanding, of sharpe and quicke apprehension; of a stout and vndaunted courage, and yet not foolehardy but prudent and patient; of an able body, yet no lubber of a luskish and sluggish Disposition, but nimble and liuely, to execute designments, and crowning all this with true religion and zeale towards God, with a loyall and faithfull heart to his King and Country.

9. For the honour of this profession, how great volumes are written of men of warres, their valiant deeds & memorable acts haue caused them to be registred to all posterities; by the pen of the learned, which cannot be read, but with both great delight, and great profit, even to make valarous and couragious spirits emulous of their fame and glory.

Lastly, what profession procured

more

more honour to people and Nations, then men of warre haue done? How famous was *Greece* for her *Achilles*, *Diomedes*, *Themistocles*, *Pericles*, and others? what praises everlasting did *Epirus* that little Country obtaine by her peereleſſe *Pirrhus*, and that terrour to the *Turks* *Scanderbeg*? Remaineth not *Macedonia* aliue by her great *Alexander*, *Troy*, by her valiant *Hector*, *Rome*, by *Caesar*, *Pompey*, *Scipiones Horatii*, *Fabii*, and the reſt: *Lacedemon* by *Simon* and *Leonidas*, *Carthage* by her *Hannibal*, and ſo other places by their valiant worthies, well exerciſed, and experienced Cheiftaines? And in a word who is more worthily honoured in the hearts of all vertuous men, then a man of courage, ſo be it, he be otherwiſe well qualified, that by ſome baſe condition he wrong not himſelf, which true generoſity of ſpirit will ytterly diſdaine to doe.

CHAP.

V. CHAPTER.

Of the iuſt cauſes and true grounds of making warre.

AS we ſee the Vndertaking of warre to be lawfull and honourable, ſo muſt it be ever therein vnderſtood that it alſo be juſt; for the cauſe as it is either good or evill, ſo is the warre, ſo may the iſſue bee thereafter expected. The warres vndertaken of the *Iſraelites* by warrant from God proſpered: True it is, that vnjuſt warres ſometime may haue good ſucceſſe, for the iniquity of the people againſt whom they

they are vndertaken: and therefore by the event, the iustice of the warre is not to be ever iudged, but by the iust cause thereof. Now in ancient times warres *defensiue and offensiue* haue been made vpon these grounds.

I. A warre iust, by reason, by the instinct of nature, and by custome of all Nations, and by religion it selfe, is that which is vndertaken in defence of our Country, religion, libertie and state.

God alloweth to goe to warre against an enemie comming vpon vs; vpon this ground was the warres of *Iosua* against the *Amalekites*, of *Gideon* against the *Midianites*, of *Iephte* against the *Ammonites*; of *Saul* against the *Philistims* and others (spoyling them, of *Asa* against *Zerah* the Ethiopian, of *Ahab* against *Benhadad* the Syrian, of the *Romanes* against *Hannibal*, and of the ancient *Brittaines*, here against the *Romanes*, *Saxons*, *Danes*, and *Normans*. A Heathen could say, *Iustum est bellum, & pia arma, quia nullanisi in armis relinquitur salus*: It is both iust and godly, when otherwise,

Num. 10. 9
Exod. 17.
Iudg. 6. & 11.
1 Sam. 14. 47, 48.
2 Ch. 14.
1 K. 20.

otherwise we cannot liue safely.

II. It is iust warre to bring vnder such as rebell, having formerly yeelded subiection; vpon this ground went *Chedorlaomer* with the ayde of other Kings against the King of *Sodome*, and the rest; so *Ieboram* against *Moab*, *Amazias* against the *Edomites*, *Nebuchadnezzar* against *Zedekias*, whom he had made King, and taken an oath of; *Salmanesser* against *Hoshea*, which conspired against him. Thus Kings iustly make warr against Natiue Rebells, as *David* did against *Absalom*, and against *Bichri*.

Gen. 14. 2 K. 3. 2 Ch. 25. 2 K. 24. 20. Eze 17. 15 2 K. 17. 3, 4. 2 Sam. 18. & 20.

III. It is iust war to helpe friends, Allyes and Associates vniustly oppressed and wronged. Vpon this ground *Abraham* armed himselfe, and set vpon the foure Kings to recover *Lot*, whom they had carried away Captiue: *David* rescued *Keylah* from the *Philistims*, *Saul Iabesh Gilead* from the *Ammonites*; and *Iosua* the *Gibeonites* from the *Amorites*. *Iudas* and *Simon* his brother helped the other distressed *Iewes*. The *Romanes* made war against the *Samnites* in the defence of

Gen. 14. 1 Sa. 23. 3. & 11. Ios. 10. 6, 7 1 Mach. 5. 10. Iustin. lib. de offic. bell. Gal. 7.

the

the *Campanians*, who had put themselues vnder their protection? This S. *Ambrose* saith is Iustice: *Cæsar* gaue succour to his friends in *Gergouia*; for neglect hereof was held a kinde of treason, and it was just cause of reproach to forsake friends, Confederates, and such as should be holpen in their distresse? God willeth vs to see to this, alloweth of it, commanding vs to helpe in such a case. *Ibid.* 1. Pro. 24. 11

IV. It is lawfull, (if otherwise peaceably it cannot be obtained) to make warre for passage of an armie, to get it by the sword, if passage be hindred. This made *Israel* to fight with *Sihon* King of the *Amorites*, and *Og* the King of *Basan*, for that they hindred their way to *Canaan*. This was the cause of the warre by *Necho* against *Iosias*, because he rashly went out against him, going against another Enemie the King of *Assyria*. For this thing *Iudas* destroyed the Cittie *Ephron*, and the Inhabitants thereof, because they could not be intreated to giue him and Deut. 2. 26. 30. Num. 21. 23. 24. 33. Deut. 29. 7 Iud. 11. 30. 1 Mach. 5. 48. 51.

and his hoſt paſſage peaceably, but ſtopped vp his way.

V. It was lawfull to the *Iſraelites* for religion ſake to avenge the Lord vpon Idolaters, which by wiles and inticements corrupted the people of God. This is warranted by the Lord; vpon this ground *Iſrael* ſent an army againſt the *Midianites*, *Iaſus* and all the Elders held it lawfull vpon ſuch a ſuppoſed ground, (had it been true) to make warre againſt the two Tribes and halfe. Alſo the Chiefe in a State conſenting to puniſh notorious offenders, if they cannot get ſuch delivered peaceably, by warre may ſet vpon their maintainers, as *Iſrael* did vpon the obſtinate *Benjamites*.

Num. 25. 17, 18 & 31. 1. 3.

Ioſ. 22. 12. 33. Iudges 20.

VI. Indignities vnjuſtly offered vnto Ambaſſadours, or meſſengers ſent from one ſtate to an other is juſt cauſe of warre, for this did *David* ſet vpon the *Ammonites*, & handled them with great ſeveritie. This wrong the *Romanes* revenged vpon the *Fidenians*, *Illirians*, *Veians*, and *Armoricans*. *Charles* Duke of *Burgundy* put all the

2 Sam. 10. & 12. 30, 31.

Liv. 4. Flor. Caſ. Com. Phil. Comm.

Caſtle

Caſtle of *Nele* to the ſword to the ſword for killing his meſſenger. For Ambaſſadours or Meſſengers are priviledged by the Lawes of all Nations and ſuffered to paſſe ſafe among the poynts of weapons. See Dr. *Sutcliffe* his practice of the law of Armes.

VII. Reproches offered and injuries done to principall men in a State is juſt cauſe of warre: This cauſed the warre betweene *Ieptah* and *Ephraimites*, who called the *Gileadites* fugitiues, whereof *Ieptah* was the head; The taking away of *Sampſons* wife, being a Iudge in *Iſrael* made him ſeeke revenge vpon the *Philiſtims*. The *Rhodians* abuſing the *Romanes* with inſolent termes when they took part with *Perſeus* coſt them deare: *Frederick Barbaroſſa* beſieged and tooke *Millan* for a ſcorne offered to him. *Gideon* for that he was contemned & ſleighted of the Elders of *Succoth* and *Penuel* after his victorious returne did fall vpon them. For high authority is ſacred, and the injurie, reproach or contempt offered thereto, is not to paſſe vnpuniſhed. Iudg. 12. 4. Iudg 8.

VIII. Vpon the injuries and wrongs

wrongs vnjustly offered and spoyle made and subjects carried away, Princes and States haue cause, by warre to get satisfaction and recouer their right, if otherwise they cannot bee righted: This was *Davids* warre with the *Amalekites* to regaine from them
1 Sam. 30. their wiues, children, & goods carried
1 Sam. 23. away, and with the *Philistims* robbing
1, 2, 5. the threshing floores. The *Romanes* with sharpe warres prosecuted *Mithridates*, for that by one generall proclamation he had caused divers of their people to bee massacred: They also warred vpon the *Sabins* for spoyling the Romane Merchants. This was the cause of the Romanes third warre with the *Carthaginians*; also with the *Hetruscians*, and other neighbours: for injuries done to subjects redoundeth to the Prince, which he is to right and to cause restitution to be made; which if reasonably offered, is not to be refused.

IX. Breach of Covenant and promise hath beene cause of warre. Vp-
1 K. 22. 3. on this, did *Ahab* warre vpon the
& 21 34. King of *Syria* to recover *Ramath* in

Gilead,

Gilead, which *Benhadad* had promised before to restore to him: for this cause the *Romanes* began their warres with *Perseus* the King of *Macedonia*. Liv. 42.

X. To get peaceable possession of a Crowne justly claymed; as *David* did the Kingdome of *Israel*; therefore he warred against *Ishbosheth* and the house of *Saul*. 2 Sam. 2. 8 10. & 3. 1.

XI. To revenge olde injuries offered by predecessours, the same being continued in their posterities; vpon this was the warre performed by *Saul*, and commanded by God against the *Amalekites*, for the evill they did to the Children of *Israel* comming out of *Egipt*. Exo. 17. 8. 1 Sa. 15. 3. Deut 25. 17, 18, 19. And least this might seeme to be something hard vnto the present generation against whom *Saul* was sent, we must know, that the *Amalekites* continued Enemies to Gods people, the Children living in the stepps of their forefathers from *Iosua* to the dayes of the Iudges, and to the dayes of *Saul*; yea *Agag* whom *Saul* tooke prisoner had made many a childe fatherlesse, (no doubt

doubt of *Israel*) els olde *Samuel* would not haue so laid to his charge nor so reuenged it vpon him, as he did. They were ever taking part with the Enemies of *Israel*, as all the cited places in the margin shew. Now to take part with an enemie is just cause of warre: vpon this the *Romanes* warred against *Philip* of *Macedonia*, for that he aided the *Carthaginians*, and joyned league with *Hannibal* against them.

Iudg. 3. 13 & 6. 3. & 7. 12. & 10. 12. 1 Sam. 30. 1.

2 Sam. 8. 3

XII. *David* made war vpon *Hadadezer* King of *Zobah*, (and some thinke justly) being jealous of his greatnesse, comming with a great Armie to establish his Dominion and to border so neere vpon him, as at the River *Euphrates*. It is wisedome for Princes to looke vnto the dangerous attempts of high and aspiring spirits, over much seeking to enlarge their power and Dominions.

1 Ch. 18. 3

Lastly, warres haue beene justly made by *Israel* Gods people, at Gods command, to subdue Nations, and to possesse their Kingdomes as they did the Kingdomes of *Canaan*, and inherited

rited them, Thus also warred *Nebuchadnezzar* the Babylonian, *Cyrus* the Persian, *Alexander* the Grecian, and afterwards the Romanes to subdue people vnder them, and they vndertooke it, and prospered: but whether they had, all of them, and in all those warres, that immediate divine warrant, and did it lawfully, I dare not affirme: and therefore much lesse doe any aspiring spirits now take liberty to doe so?

1. The *Israelites* had a word of Command from God to subdue *Sihon* the *Amorite*, *Og* of *Basan*, and all the Kingdomes of *Canaan*, and a word of encouragement to haue aid, to get them, as they had before a word of promise to inherit the Country. Deut. 2. 24. Ios. 14. 6. Gen. 15. 18, 21.

2. Concerning *Nebuchadnezzar* and *Cyrus*, to them was Gods will reuealed, and they were foretolde of their successe to set them forward to the subduing of people, and to bring them vnder their Command, Ie was foretold *Nebuchadnezzar* in a dream Dan. 2. 28, 31. 43.

and expounded

Dan. 4. 19. expounded by *Daniel* to him: and confirmid by *Ieremie* the Prophet to the *Iewes* in *Iudea*, and by *Ezechiel* in *Babylon*: whose words came no doubt to the eares of *Nabuchad* to whom God had given all Kingdomes, people, Nations and tongues. *Cyrus* the *Persian*, was by name foretold hundreds of yeeres before he was borne, of his rising, rule, and Dominion, of which he had gotten knowledge, and ascribed his succesſe to be from the Lord God of heaven. This knowledge he might have from *Daniel* who lived in Babilon, when *Darius* and *Cyrus* reigned that subdued the Babilonians. How *Alexander* the Grecian Emperour, and the *Roman* knew of their powr and Dominion assigned to them of God, is not so plainly recorded in holy: but it may be, that *Daniels* propheſie, and his interpretation of *Nabuchadnezzars* dreame, might goe abroad, and become knowne either by the writing it selfe, or by relation and tradition from one to another: or they might have it from the Oracles of their owne

Esai 44. 28. & 45. 1. Esdr. 1. 2.

2 Chr. 36. 23.

owne imagined Gods, but indeed divels, who well knew the Oracles of the true God, and so told the Grecians and Romans such things, as from themselves, promising to them victories, and dominion over Nations, which the Scriptures of the Prophets had foretold should surely come to passe. Now they finding successe according to the voyce of those counterfeiting Oracles, they ascribed all to the power and gift of those Idol-gods and Divels: and so held it lawfull to hold those Kingdomes which they could subdue, as the heathen did imagine, as appeareth by the speech of *Jephtah* to the King of the Ammonites. Iud.11.24

Thus wee see vpon what grounds warrs in ancient times have beene made to make them lawfull & iust; which is the first thing to bee considered of. For as the cause is good or bad, so may wee expect the issue: howsoeuer a good cause will encourage to battle, let the event be, as shall please God.

Vniust warres doe worke the Au-

thors confusion very often; as may be seene in the vniust warre of *Amaleck* against *Israel*, of *Siben* and *Og* without cause, comming out against them, of *Benhadad* his warre against *Ahab*, of the *Syrians* against *David*, of *Zerah* with his ten hundred thousand against *Asa*; True it is, that iust causes have sometime an euill euent, for the sinnes of the people; and sometimes the vniust may preuaile, as *Beniamin & Gibeah*, in two battells against Israel, for their greater ruine at the length, as it hapned to these Beniamites, and to the Inhabitants of *Ai*, and *Bethel*, though before they had made Israel flye before them.

Exo. 17. 1 K 20. 2 am. 10. 16. 17, 18. 2 Ch. 14. Iud. 20. Ios. 7. & 8

CHAP.

VI. CHAPTER.

Of neceſsary VVars.

IT's not enough to look onely to the iuſtice of the cauſe in making warre; but alſo it is to be conſidered how neceſſary and conuenient it may be. The euills of warr ſhould make men not to be haſtie to goe to warr: Its an euill quality to delight in warre; againſt ſuch *David* ſpeaketh and deſires God to ſcatter them, as being euill men and violent, eſpecially when they make themſelues ready to battle againſt ſuch as be for peace

Pſ. 68. 30. & 140. 2. & 120. 7.

Leu. 26. 25.

Reu. 20. 8, 9. & 16. 14

The ſword is threatned as a puniſhment, and to ſhed bloud is the Diuels delight, hee it is that ſeduceth the Nations to make warre, and hee ſendeth out the vncleane ſpirits, like croaking froggs to gather Kings to battle.

Beſides theſe conſiderations, the calamities and miſeries of warrs are vnutterable, who can recount them? Luſts of vnrulie Souldiers raigne, without reſpect of friends, or foes, many times. The battle of the warriour (ſaith *Eſa*) is with confuſed noyſe, and garment rolled in bloud; and hee telleth the people that the ſword hath made the world a wildernesſe and deſtroyed Cities; yea childrenhaue beene daſhed to peeces, houſes ſpoyled, Temples robbed, ſtrong men ſlaine, and women rauiſhed, and crueltie committed without pitie. The woefull effects of warre are liuely ſet out in *Ieremies* Lamentation, and in the booke of the warres of the Iewes in the laſt deſtruction of Ieruſalem, who can reade either booke without

Eſa 9.5. & 14.17. & 13.16.18.

Lam.1.& 2.& 3.& 4.& 5.

teares, except their hearts be of Adamant?

Yet a iuſt warre, if alſo neceſſary, forcing to take armes againſt an infeſting Enemie, is to bee preferred before an vniuſt peace. That which hath beene vttered concerning the evill of warre is not to diſhearten valorous hearts, nor to abate the courage of the valiant, who know that true fortitude is onely ſeene in perills, and borne patiently without daunt of ſpirit: but it is onely ſpoken to prevent rash warre, for *Dulce bellum inexperto*; as alſo to aduiſe ſuch to conſider in whoſe power it is to make warre, that iuſt cauſes of warre bee not pretended onely, and ambition, deſire of Soveraignty, and other motives ſiniſter bee indeed the cauſes thereof.

Offenſiue warre vpon iuſt and neceſſarie grounds is lawfull both from command from God, and the practiſes of iuſt Princes, as wee may obſerue in Diuine and humane ſtories: But *Defenſiue* warre,

magis est iuris naturæ & politici officij: yea and better becommeth the people of the Prince of peace; and indeed, the warres foretold in the Reuelation, which the Church shall haue with the beast, the Dragon, the whore, the false Prophet, and with *Gog* and *Magog* are altogether *defensiue*. For its ever said (a point worthy obseruation) that the beast made warre, the Dragon went out and warred, the spirits of diuells went out to gather armies to battle; the beast, the whore, and tenne Kings made warre with the Lambe; *Gog* and *Magog* gather together against the Saints, So that the *offensiue* warre is on the enemies side, and the *Defensiue* warre is altogether on Christ and his Churches part, by which yet they shall ouercome: would God this were considered of; if the Enemie begin, let vs stand for our Religion and liues with courage, Christ will take our parts and giue vs a glorious victorie in the end. The Lord hath spoken it; if we beleeue his Prophets,

Note this.

Reu. 12,7. & 12.17. & 13.7. & 16.14. & 17.14. & 19.19. & 20,8,9.

we

wee ſhall proſper; and hee that beſeecueth maketh not haſt, if wee take a right courſe, let vs ſtand ſtill, not feare, fight valiantly the Lords battles, for and in the cauſe of Religion, ſeeking to avenge the Lord on thoſe Romiſh Midianites, and behold then the ſalvation of the Lord, which hee will ſhew vnto vs in his appointed good time, even ſo, Amen.

The VII. Chap.

Of the chiefe authority mouing to war; and of Kings going out with their Hosts, very vsuall in ancient ages, but yet ever arbitrary.

VPon mature deliberation, and well aduised iudgment, the iustice of warre being approoued, as also that the same is necessary (least men embroyle themselues in needlesse vse of the sword, to their owne ruine) then is to bee con-

considered in the next place by what authority this warre is to be vndertaken; for a necessary and iust warre doth not warrant everie one vpon their owne heads to make warre, though they be able to gather a power together; but the first moover thereto must be the supreame authoritie in the State, whether it be *Monarchicall*, *Aristocraticall*, or any of the rest, by which the people of that state is governed.

The warres which God allowed, and so iust, which he also commanded, and so necessary were made ever vnder, and by the authority of such as he set ouer his people. Thus the warre against *Amalek* was commanded by *Moses*; so was that against *Midian*; in like manner Israel warred under the command of *Iosua*, after vnder the Iudges, and then vnder Kings, as vnder *Saul*, *David*, and the rest, who did in their owne persons goe into the warres. Exo. 17. 8. Num 31.

And this same was vsuall in all former ages, even from the beginning of warrs mentioned in holy writ,

Exo.14. 2 Ch.12. & 35.20. 1 Kin.20. that Kings themſelves went out to warre, as the foure Kings againſt the fiue in *Gen.* 14. *Pharao* in his owne perſon purſued Iſrael, *Shiſhak* King of Egypt came with his hoſt againſt *Iudah*, and ſo *Pharao Necho* went foorth with his owne forces, *Benhadad* the *Syrian* came himſelfe, and with him thirty two Kings into the field.

Ioſua 10. Num 21. All the Canaanitiſh Kings came themſelves with their hoſts, ſo the two mighty Kings *Sihon* King of the Amorites, and *Ogg* the King of Basan. And thus did all the Kings of Iſrael and *Iudah*: *Saul* went into the field continually; *David* was often there in perſon; ſo was *Ieroboam*, *Reboboam*, *Abiiam*, *Aſa*, *Ieboſophat*, *Amaziah*, and the reſt; yea by the appointment of God ſome were appointed to order the battell themſelves, as was *Ahab* againſt *Benhadads* hoſt; This was the cuſtome of great Monarches ſubduing the world to goe out in perſon; as may appeare in 1.K.20.34 2 K.18. 9.17. *Salmanezer*, and *Senacherib* the Aſſyrian Kings in *Nebuchadnezzar* the Babi-

Babilonian, in *Alexander* the Macedonian, in *Cyrus*, *Darius*, *Zerxes*, the Persians, in *Iulius Cæsar*, and other Roman Emperours; in *Tamberlaine* the Tartar, and *Baiezet* the Grand-siegneour; in *Charles* the great, Emperour of Germanie. This made Princes famous, their warres to bee maintained, the battells to be fought with more courage even to the vtmost; and so a more speedy dispatch one way or other to make some end, and to bring peace, the good and blessed conclusion of all iust warrs. 2 Ch. 35. 6. Ier. 39. 5.

Though it seemed expedient vnto Kings in those dayes to goe in person with their Armies; yet no doubt care was had of their safeties, that they should not bee suffered to expose themselves rashly into the battle, as *Ahab* did, and *Iosias*, which cost them both their lives; For the valiant Captaines would expose themselves desperately when they saw their Kings in danger, as *Abishai* did, who rescued *Dauid* with great hazard to save his life from the stroke of *Ishbi-benob* the Gyant. He are vp-

1 K. 22. 30
2 Ch. 35. 22.
2 Sam. 21 17.
1 Sam. 26. 16.

2 Sam. 18. 3. on it was, that *David* held *Abner* and others about *Saul* worthy of death, because they had not kept more safely the King. Faithfull Subiects esteeme the life of a good King, more worth then ten thousand of themselves; Princes may bee in the field, but its not necessary to goe into the battle, least (as *Davids* servants said of him) the light be quenched, and the people be scattered, as vpon *Ahabs* death.

2 Sam. 21. 17.

1 K. 22.

Whether they goe forth, or stay at home (which is free vnto them, and may be done according to their own pleasure) yet is this soveraign authority that which must first moove to make warre; People may not if they would gather together to warre against an open enemy of their owne heads, for God hath punished such attempts as may be seene in the presumptuous Israelites arming themselues without command from authority, and were overthrowne by the enemy. Such was the attempt of one *Ioseph* and *Azarias*, who in a vaine-glory to get a name, would gather

Num. 14. 40. 44, 45. Deut. 1. 1. Mach. 5. 56. 60. 61. 67.

gather troupes to fight against the Heathen, and obeyed not *Iudas Machabeus*; and therefore were overthrowne: and so were certain Priests slaine, vpon such a vaine vndertaking. Among the Romanes those that thus offended, by their lawes were in case of treason. People must therefore have warrant; for otherwise even to spoyle or kill an enemy is theft, and murther; and the battle on their parr no better then a field of blood; and their doings, but disorder and confusion; except it be to represse a sodain rising of Rebels, or to withstand a violent and sodain comming in of an open enemy. Otherwise none are to bee acounted publike enemies in warre, but those whom publike authoritie so declareth to be: yea, and if any rise vp in rebellion, if authoritie know it, the Captaines are to await for command, before they gather power against such rebells: as may be manifest in *Abishai* and the rest, who mooved not the rebellion of *Bichri*, till *Dauid*, who knew it, gaue command

F. *ad* L. *ub. ministr.* & L. *vinc* C. *vi armorum vsus.*

2 Sam. 20. 1-4. 6, 7.

mand to follow him? But when men have such warrant, then let them obey readily, and be as serviceable to to their Leaders, as the Israelites promised to be to *Iosua*.

Ios. 1. 16.

CHAP.

VIII. CHAPTER.

Of Presse-men, and Voluntaries.

OF such as goe to warr, there are two sorts; such as be commanded, and such as offer themselves. The former wee call *pressed*; who without enforcement would not goe, *Moses* was as King in Israel, and he waited not for Voluntaries, but commanded *Iosua* to chuse out of every Tribe a thousand, to make an Host of twelue thousand to goe against *Midian*. *Saul* threatned revenge vpon those that would not come Deut. 33. 5.

1 Sam. 21. 6,7. come foorth to warre at his commaund; and God did ayde his authority by striking the people with feare of him. That authority was in *David* to assemble and gather a power of his Subiects for warre; 2 Sam. 20. 4 without which command Princes could not haue waged battells so, as they then did. And the Lords command to Officers to give some leave to depart, argueth their power otherwise, to have reteined them.

Deu. 20 5. The other sort are tearmed *Voluntaries*, which are either *Natiues* or *Forrigners*. That men may offer themselues to the warres, and enter into the profession of a souldier, its not to be doubted. *Ehuds* souldiers were all Voluntaries at the sound of a Trumpet, Iud. 3. 27. & 5. 2. So were the three sonnes of *Iesse*, and such were *Davids* worthies which came and offered themselves, and so was *Ittai* the Gittite. Againe, *Deborah* the Prophetesse praiseth the Voluntaries which came to help *Barak*; 1 Sam. 17. 13. besides she complaineth of such as following their owne private businesse neglected the warres: and withall

all cursed Meroz for not coming to helpe the Lord. Iud. 5. 14, 15, 18.

Moreover, that which may bee lawfull by pressing and compulsion, may as well be lawfull for Voluntaries, if there be not very iust cause or impediment to hinder these. It is the iudgement of Churches reformed beyond the Sea; among whom some are trained vp for warre, to goe as Voluntaries. We know that Princes doe helpe their associates voluntarily, what hindereth, but that others in their due place, and within their power may also freely offer themselues? A lawfull calling may bee as well vndergone freely, as by compulsion circumstances and other considerations well weighed aforehand. And to conclude this, how should Princes and States doe, that haue not power to presse it, Voluntaries might not in good conscience offer themselves?

But here Voluntaries must know, and be resolved of some things.

1. Of the calling of a souldier, that it is lawfull, and that a man may

therein

therein live, and as well receiue wages, as men doe for discharge of their duties in any other lawfull vocation.

Luk.3.14. Be content (saith *Iohn Baptist*) with your wages, speaking to souldiers; therefore may they serve for wages.

2. Of the iustice and lawfulnesse of the warre into which hee thrusts himselfe, seeing hee goeth not by command of supreame authority, for this is another case, when men goe not of their owne pleasure and will; but when any so doth, if the warre be iust, a man may serve with a good conscience of his owne accord: but if it be apparantly vniust, let men beware that they embrew not their hands in bloud, going Voluntaries. If Princes command, the case is altered, for private persons may not sit and iudge of Princes actions, not notoriously vniust as it was when Christian souldiers vvould not draw their swords against Christians vnder *Iulian* the Apostate; though they served him vvillingly against others. *Sauls* servants vvould not fall vpon the

the innocent Priests of the Lord to slay them. But vvhere the fact, as in such cases, is not notorious, a good man (saith Saint *Augustine*) may serve vnder a sacrilegious Prince: for the vniust command shall bind the Prince, vvhen the duty of obedience shall make the souldier free. *Lib. 22. contra Faust. man. ca. 7.*

3. They must consider of vvhat religion those be, that doe make the vvarre, and whom they goe to serve vnder: for *Iehosophat* vvas in danger of his life, and reproued by a Prophet of God for helping *Ahab* an Idolater, who was an hater of God as all Idolaters be, though they themselves thinke better of themselues.

4. They must haue the leaue of such as have soveraigne authority ouer them; for a subiect to one, cannot dispose of his owne person to to the service of an other Prince without leaue: but he may put himselfe voluntarily into the service of his owne Soueraigne, whose subiect he is. 2. Ch. 19. 2

5. Voluntaries are to weigh with themselues whatspecial impediments they

they haue to vvithhold from going, in respect of some particular calling, requiring their owne person for discharge of the duties thereof: *or* some charge of a family, vvife and children depending vpon their personall being necessarily among them; or vvhether apparently their being at home may doe more good to their countrey, then their seruice in vvarre.

6. Their end must be good, *Pro lege & grege Christi*, as one saith, for defence of religion, & of the Church of God, for releeuing the vniustly oppressed, for maintenance of right, and such like, and withall to learne experience for the good of their countrey, but not to runne in vnaduisedly, out of malecontentednesse, nor of an idle humor, nor of foolish vainglory, nor of a bloudie disposition, nor of a base mind for prey and booty; but as a man of valour, for more praise-worthy and better ends.

Lastly, that *Voluntaries* put themselues vnder the command of authority to doe seruice, and to be subiect

to

to rule and discipline, observing order, keeping their places; from which they may not in certaine cases depart without leave of such Commanders as they have submitted themselves vnto. For though they enter voluntarily; yet being vnder authority, they may not think themselues then free at all times to depart at their pleasure: For if they should, vpon necessarie service, such wandering starres would fall of and such straglers would vtterly faile the expectation of their Commanders.

Thus with these considerations men may be *Voluntaries*, and put themselues into military seruice and authority may admit of them as *David* did of *Vriah*, of *Itai* the Gittite, with his followers: And as others haue done, as histories shew. But here yet the *Generall* and others with him must be cautelous, and weigh what voluntaries they entertaine.

1. Beware of such as flye from the Enemy, let them be tryed before they be trusted: for we may reade in stories,

stories, that such sometimes have bin sent of the Enemy to doe mischiefe. Two *Spaniards* fained themselves fugitiues to the *Venetians* with a purpose to kill *Alvian* their Generall. So did certaine Turks with an intent to kill *Scanderbag*. The *Numidians* which seemed to forsake *Hannibal*, and to fall to the *Romans* in the battle of *Cannæ*, were a great helpe to *Hannibal* to get the victory in turning against the Romans vpon a sodaine: This wiledome was in the *Philistims* going to battell against *Saul*, they would not admit of *David* and his company.

Guicciard.

History of Scanderbag

1. Ch. 12. 19.

II. Not to goe too fast in admitting of friends and associates; but only to entertaine so many as the Natiues and naturall subiects are able to command and ouerrule; least they take advantage of the Natiues fewnesse, and haue them in contempt; and trusting to themselues, make good their owne secret designements and revolt from them, as the *Gaules* did from the *Romans*, because they saw no strength in the Romane Armie,

Tacit. 3.

my, but that which was of ſtrangers.

III. Never to hire, or receiue any of a contrary religion, *Amaziah* the king of Iudah was reproued for hiring of Idolaters the Iſraelites to goe with him againſt *Edom*, whom hee was commanded to caſhiere, for God is not with ſuch as the Lord by his Prophet told him. 2. Ch. 25.

Before I end this chapter, it may be here asked, whether going into warres may ſpoyle the people of that State against whom they goe to war, ſeeing many thouſands of the people and families there liue harmeleſly at home, and deſire to be there in peace and to forth? I anſwer; in a iuſt and neceſſary warre the conquered are in the hands of the Conquerours; lands and goods are then at their diſpoſition, whatſoeuer they haue taken or won is iuſtly theirs. God allowed Iſrael to take what they did win in their iuſt wars; therefore they poſſeſſed the kingdome of *Sihon*, and of *Ogg*; they tooke the *Midianites* Priſoners, carryed away infinite ſpoyle, & burnt their towns and Cities

A queſt. Num. 21. 24, 25, & 31. 10, 11.

2 Sam 8. 11, 12.

Cities with the rest David spoyled the Nations which he subdued. It is accounted by the law of Nations a lawfull purchase and the practise of all people in time of warre. For nothing is proper by nature, but either by ancient possession or title, or victory, saith the Heathen Orator; The Enemy, & that State can no otherwise be weakened, but first in their Subjects, the hands of all which, though they be not in warre, yet are they in heart and in contributing: but if not, neuertheless, they are one body, and therefore must be content to suffer together till their Head make peace, and satisfie for that, which the iustice of the warre doth require, and for which it was begun. But if any be, as were the *Kenites* among the *Amalakites* consideration is to be had of them, as *Saul* had of these for their preseruation and safetie.

Lib. de Offic 3.

1. Sam. 15.6.

CHAP.

IX. CHAPTER.

Of muſtering, and the choyſe of ſouldiers.

Hen a warre is reſolued vpon as both iuſt, and neceſſary, then muſt ſouldiers bee leuied, a muſter and view made of them and their armer.

The Kings in Iſrael were ſomtimes at the muſter. *Saul* gathered his ſouldiers together and numbred them. So did *David*, 2. *Sam.* 18. 1. So *Moſes*, numbred Iſrael. 1 Sam. 15. 4. Num. 1. 19. & 3. 4, 2.

Ier.52.25. And there was a principall Scribe of the hoſt which muſtered the people of the land: for which muſtering, there was a command went forth to leuie men and to call them together, as *Saul* did; and as *David* appointed *Amaſa* to doe: to this cuſtome God alludeth in his word when he muſtered his hoſt.

1 Sa. 11.7
2 Sa.20.5.
Eſai.13.4.

In this, they conſidered of the number, which were to go into the wars, ſometimes more, ſometimes fewer; *Moſes* appointed but 12000 to go againſt *Midian*: vvhatſoeuer the number was, the cuſtome was to number them: as *Saul* did his in *Bezek*, and in *Telaim*; *David* in *Mahanaim*, *Ahab* in *Samaria*; *Iehoram* hee numbered his, and *Amaziah* his Armie: and thus did alſo the Heathen.

Num 31.
1 Sa. 11.8. & 15.4.
1 Sa.18.1. with cap. 17.24.
1 K 20.15.
2 K.3.6.
2 Ch.25 5
2 K. 20. 25,26.

Now in ſending foorth an Armie, great care muſt bee had, what ſorts of perſons are to bee ſent forth.

1. Let them bee Natiues and ſubiects liuing vnder that ſoueraigne authority that ſends them out, though they

they bee of ſeuerall countries, yet ſubiect to the ſame power, and it were well that they had ſomething to take to at home, or friends of whom they expect good. For theſe ſouldiers are bound by the bond of nature to their King, kinred, and Countrie. Theſe are eaſie to bee corrected, if they ſhould happen to run away. Theſe wil therefore bee awed in the field, and for feare to be puniſhed at home, become more obedient, endure more conſtant, be more loyall, even when they feele want of neceſſaries, and haue ſhort pay, then any other will doe, not ſubiects, or hauing nothing, or no friends that they care for; Iſraels hoſts were of Iſrael, and when the Tribes were diuided into two kingdomes, either State furniſhed themſelues of their owne ſubiects moſt vſually, as may be ſeene in their battles.

II. Conſider their yeeres; ſuch as the Lord held fit for warre, were in Iſrael 20. yeeres old and vpward; and ſuch, did *Amaziah* take: for younger are hardly growne vp to Num:1.20 & 22.26.2 2 Ch:25.5

ſtrength: and aboue 46. except ſome old and expert ſouldier for skill, are not to be admitted, becauſe ſtrength decayeth, as ſaith a learned experienced ſouldier.

3. Touching their bodies in Iſrael were choſen ſtrong men, able to goe to warre, men alſo of valour and courage; ſo they muſt be ſtout and ſtrong of a vigorous and couragious mind, not fearfull; for ſuch were put out of the hoſt by Gods appointment and this did alſo that valiant *Iudas Machabeus*; for the fearefull the firſt in ranke of the damned crew, what good will they doe, but faile in performance, make others to bee faint-hearted, and ſo giue the victory to the enemy. Men of a ſharpe countenance, ſinowie armes and legges, promiſe both ſtrength and courage, and not the great lusks, fl-ſhie lubbers, though *Pyrrhus* and *Marius* choſe men of big and great ſtatures. In Iſrael ſuch as could runne well, were commended, men ſwift of foot; actiue and nimble, as was *Aſahel Ioabs* brother, and one of *Davids* worthies;

1 Sa. 14. 52
2 Ch. 17. 14.
Deut. 20. 8
Iud. 7. 3.
1 Mach. 3. 56.
Rev. 21. 8.
2 Sa. 2. 9. & 23, 24.

worthis; This was alſo a commendation in *Achilles*, and in *Papirius*, who was called for it, *the Rinmer*. In the Tribe of Gad were men for ſtrength callen men of might, for courage to have had faces like Lyons, and for footmanſhip, as ſwift as the Roes vpon the mountaines. *Curſor.* 1 Ch. 12. 8.

IV. For their skill in armes, raw and ignorant men are not to bee put ſodainly to ſeruice: for not a multitude, but art and exerciſe getteth the victorie: for the ignorant ſouldiers may not onely endanger himſelfe, but his fellowes too. Therefore the ſouldiers in Iſrael were very expert men. In *Beniamin* were 700. choyſe men left-handed, that is, ſuch as were ſo skilfull, that they durſt with their left hands vſe their ſlings againſt their enemies, and were ſo excellently cunning, that they would caſt ſtones at an hayre breadth, and not miſſe. In *Aſher* were choiſe and mighty men of valour apt for warre 40000: In *Sauls* time were many which could vſe both the right hand and the left in hurling of ſtones, and Iud 20 16. 1 Ch. 1. 40 & 12 35. 2 Ch 12. 2 ver. 32, 33.

ſhooting arrowes out of a bow. In *Iſſachar* were men of great vnderſtanding, knowing what ought to
2 Ch. 12. be done, whole Chieftaines were 200. In *Zabulon* ſuch as were expert in warre, and could keepe ranke, 50000. In *Dan* expert men 28600. alſo in the three Tribes beyond Iordan skilfull men there were an hundred and twentie thouſand. So they then brought no ignorant and raw ſouldiers into the field: Skill heartneth a ſouldier, and encreaſeth his courage, and ſtriketh ſome feare into the enemie. A ſmall number of skilfull men, and experienced in armes, will eaſily rout multitudes of others, as hiſtories and experience doe tell vs. The *Romans* by their exerciſed ſouldiers got ſo great and ſo maine victories. *Epaminondas* by his exerciſed *Thebanes* ouerthrew the *Lacedemonians* at length; *Hannibal* at his
Liv: 27. 21 comming into *Italy* at firſt, put to flight 35. thouſand with a ſmal company of old ſouldiers.

V. Beſides all theſe, it is fit that ſouldiers ſhould be religious, yea ve-

ry

ry requiſite, becauſe they expoſe themſelues ſo to the danger of death, vvhich none, but ſuch as be religious can be prepared for. Beſides, they may expect Gods ayde, they may fight with their hands, and pray vvith their hearts, by which meanes, that renowned *Machabeus*, conquered *Nicanor*, and ſlew of his enemies 35. thouſand. Let not the roaring boyes, the Machavilian Atheiſts, the prophane *Eſaus*, the drunken ſonnes of *Bacchus*, the blaſphemous ſwearers, nor the filthy Adulterers laugh at this: for God requireth, that all ſhould feare him. Religion will make men valiant, never any in holy vvrit recorded for religious, but were indeed valiant, as *Abraham*, *David*, *Aſa*, *Ieboiadah* the high Prieſt, *Ioſias* the religious king, all valiant men. And how can they be otherwiſe but valiant, when they know that God is reconciled to them, death, if it come, will bee to them aduantage. Theſe onely haue faith in God, and ſo will be couragious. Who can doubt that theſe will

2 Mach: 15 26,27.

2 Sa. 23. 3.

See Doct. *Sut.* Deare of Exet. his b of warre. pag. 37,38 mooving the Armie to be religious.

adventure life in the field for religion and a iuſt cauſe, that dare willingly yeeld their bodies to be burnt for their faith and profeſſion? They adventure their corporall life, but with aſſurance of a heauenly life after: Wheras all other, (be what they may be) hazard the damnation of their ſoules, with the death of their bodies; a deſperate attempt in careleſſe wretches; The religious of conſcience will be obedient as Iſrael profeſſed to be to *Ioſua*, and are like the Centurions ſeruants going & comming at command, and not mutinous; they are of a quiet behauiour and temperate; not brablers not drunkards, nor quarrelſome. They will eſteeme of and loue a worthy Captaine according to his worth; who muſt be to them as a father, and they to him as ſons; for in *Iſraels* language, they were called the *ſons of the band*. Their prayers are of more force to preuaile with God to take their parts, and to vanquiſh an Enemy then all other means beſide Iſrael fought, but *Moſes* did procure the victorie by prayer.

Ioſ. 1. 16, 17.

Mat 8. 9.

2 Ch 25. 13.

See the reading in the marg.

And

And leaſt any ſcoffing *Iſhmael* ſhould deride this care of the choyce of religious men, as having no patterne of warlike Chieftains to follow. let them looke to the mightie man of warre, the Lord of hoſts, the king of Kings, and conſider what manner of ſouldiers he did chuſe to fight his battles. The Commanders were religious, as *Ioſhua*, the *Iudges*, *Ehud*, *Gideon*, *Iepthah*, *David*, and others. His Armies muſtered by the Lord, were called his *ſanctified ones*, ſet apart by him to military imployment; They were alſo mighty ones and ſtrong, *Eſa.* 13.3. *Ioel* 2.5. they were skilfull to march, and did not breake ranke, keeping way and iuſt diſtance, not thruſting one another they cared not for wounds, though the ſword pierced them: they were ſuch as were runners, quicke and nimble in execution: and to conclude, they reioyced in the Lords highnes, and in his excellency, Such did the Lord muſter and chuſe for his hoſt. Exo. 15.3. Ioel 2.7. 8,9.

But it will be obiected, that *Iepth-*

Iud 11. *tab* had in his campe vaine men?
1 Sa. 22.2. & 30.22. There gathered to *Dauid* men in distresse, in debt, discontented persons, vaine and wicked men, and sons of *Belial*, who ought with courage, recovered their losses, and slew the Amalakites.

1 Ch. 12. 33. It is very true: but these were some onely among the rest, the Commanders themselves, and other among them were well given. Againe, they had such as pleased to come to them in their distresses; but they did not

Iudg: 9. hyre such as the bastard *Abimelech* did, who hyred vaine and light men, a companie fit for such a Captaine. Authoritie that may presse, may find fitter men for their seruice in a good cause, if they looke to prosper, then *sonnes of Belial, Rogues, Loyterers, Pikars, Swearers, Drunkards, Bastard-breeders, Gaole-birds, Scurfe and Scum* of a people, held vnworthy to liue among honest men, very *Out-casts* of parishes, not to bee admitted indeede vnto the honour of beeing a Souldiour.

But

But some will perhaps say, that of these Routs of outcasts some haue prooued very seruiceable, also many vncleane liuers, prophane swearers, whore-master, and Cup-Captaines haue shewed great courage in warrs; And its knowne, that Heathen men *Iulius Cæsar*, *Alexander*, *Hector*, *Achilles*, *Themistocles*, *Epaminondas*, *Pyrrhus*, and infinite others haue bin valiant souldiers.

First for these latter though Heathen, yet morall vertues have beene commended in them, and according to their Pagan profession they were religious; asking counsell of their gods, without which they would not goe to warre, and they hearkened to their Priests, Diviners, Southsayers, Prognosticators, Astrologers, Chaldeans, and such as were Revealers (as they thought) of the will of their gods. For the rout of outcasts it may be some very few of many have beene seruiceable, but what have all the rest beene? An Heathen could say, *That of a Company riotous and disorderly there is no vse.* For the other

Xenophon in exp. Cyr 2. Cicero de nat Deo Esai 47. 12, 13.

Clearchus in Xenophon exped Cyr 3.

other that are held so valorous, true it is, that humane fortitude may be in an *Abimelech*, that murtherer of his brethren, in an *Abner*, a *Ioab*, as it was in those forenamed renowned Heathen, yea, in other most lewd and vicious, and most prophanely irreligious, there may be out of pride and ambition, out of a furious heat of heart, out of a resolued soole hardy desperatenesse, out of hope of spoyle, out of a vaine desire of getting honour, and out of some such like grounds. perhaps out of an inflamed spirit of the Battery, shewed a kind of valour.

But this is not Christian fortitude, such as was in *David*, and others accompanied euer with other laudable vertues. What desperate companions were the three seditious Captaines in Ierusalem and their followers, they prodigally shed the bloud of one another, and like Lyons fought with the Romans: but at length to their owne vtter confusion. And what becommeth of these sorts of such seeming valorous men?

! what

what commonly is their end? How prosper they? to say no more of them but this, let experience speake.

Happy were it, that Christian armies were gathered of religious, or at least of ciuill and morally honest men', that the commendations of them might be like *Scipio Africanus* his Armie, the meanest of whose souldiers seemed to be a graue Senatour. *Plutarch.*

The souldiers then, as they now be were of two sorts; *Footemen* and *Horsemen*. For *horsemen* in Israel there were none in the dayes of *Iosua*, the *Iudges*, *Saul* (though he beset out like the Heathen Kings) nor in *Davids* time, nor *Salomon*, to wit, horsemen for warre, indeede there is mention of *Salomons* horsemen and Charrets for magnificence (as it seemeth) but not for warre; as *Absoloms* Charrets and Horsemen were, and others also. Ier. 17 25. & 22. 4

In *Iosua* his time they were commanded to hough the Heathens horses, and burne their Charrets with fire, and they did so, and in like manuer did *David* afterwards, least *Israel* Ios. 11. 6, 9 2 Sam. 8. 4

should

should trust therein. Yet afterwards in *Iehosophats* and *Ahabs* dayes we reade of horses, which they had with them into the field; and in *Iehoazas* his reigne, mention is made of Charrets and horsemen a few, but of mustering or numbring of them, we read not at all.

1 K: 22. 4.
2 K. 10. 2.

The Heathen Armies were ever very strong in horsemen and Charets, and also Charets of yron, Camels they brought with them for burthen it may seeme, and for their Kings to ride vpon, which had chaines of gold about their necks. They would bring in their host manie horses, as 60000. at a time; so did *Shishake* of Egypt; *Sisera* had 900. yron Charets. The Philistims came against Israel with 30000 Charets, and 6000 horsemen; *Zebah* had 400000 horsmen, with many Charrets, their horses were not hackney Iades, or meane cart-horses, but horses for warre, and mightie tramping and pransing horses, neighing terribly, very strong, pawing with their feet, as ful of fiercenes and rage, and such as were trained vp, not to

Iudg: 8. 26
2 Ch. 12.
1 Sa: 13. 5.
2 Sa: 10. 18
Iudt: 5. 22.
Iob. 39. 19-25.

feare

feare the ratling quiver, the glitte-
ring ſpeare, the ſound of the trum-
pet, nor ſhout of an hoſt of men; but
durſt goe on in their ſtrength to
meet the armed men, and not to turn
backe from the ſword: They had
horſes alſo that were very ſwift, and
ſtrong ones, whoſe ſnorting and Ier. 4. 13.
neighing might be heard a good way & 8. 16.
of, the ſound whereof ſeemed to
make the earth to tremble. The Hea- 1 Mach. 1.
then brought alſo Elephants into 17. & 8. 3.
their battles, ſo *Antiochus* trained 34. & 6. 30
ſuch vp for warre: how they vſed
them, read the 1. *Mach.* 6. 34 and 25.
The chiefe Chariots and horſe-
men of Iſrael were *Eliah* and *Eliſha*, 2 K. 2. 11.
and the hoſts of heaven: The Ar- & 6. 17.
mies of Iſrael were commonly foot-
men, theſe they did muſter, and
chuſe to fight their battles, as is be-
fore declared.

In this muſtering and choiſe, due
care ſhould be had of publike good
without corruption; for the faithfull
chuſing of fit men for the king and
the country is a ſpeciall ſeruice, a ve-
ry weighty buſines, and of great im-
portance.

portance. For *Vegetius* affirmeth, that the ſtrength of the Roman Army, and the foundation of their Empire was in the firſt choyſe and tryall of their ſouldiers. They employed in this choyſe of men fit for warre, men of knowledge, gravity and honeſty; and thoſe that of favor or covetouſneſſe corrupted the right order in muſters were puniſhed. For this, one *Pedius Blaſus* was with reproach put out of the Senat. They were by law forbid, either to admit or diſmiſſe a ſouldier for mony. In *Traian* the Emperours dayes, one that made his ſon vnable to ſerve in the warres, was baniſhed his country.

Lib. 1 cap. 7 de re milit.

Val. Max. lib. 6 ca. 3.

CHAP.

CHAPTER. X.

Of the Armies in old times, the view of them; and of the exerciſe before Souldiers goe to Warre.

IN the muſter as the perſons are to be well choſen, ſo muſt the arms be well looked to: what they be now, is well knowne to ſouldiers.

The furniture for ſouldiers in old time

Ez: 23,24. 1 Sam: 17. 6,7.38. 2 Ch. 26. 14. Eze: 38.4. 2 Ch 14 8

time recorded in the Bible for preſervation of their bodies were theſe? a *Helmet*, a *Breſtplate*, a *Coate of male*, a *Gorget*, an *Habergion*, and *Greaves*, and they had alſo for defence, *Bubklers*, *Shields*, and *Targets*.

Ioel 3.10. Iudg: 3. 16. 2 Sa:20.8. Iudg: 3 16 Pſal:45.3 Cant:3. 8. Ioel:2. 10. Ezech: 39. 9. Ier:51.42. Ioel: 2. 8. 2 Sa:18,14

The weapons they vſed were, the *ſword*, which was ſometimes two-edged, girded to them with a girdle to their ſide, a *Dagger* vpon the thigh, as was ſometime a ſhort ſword. Alſo they had *Speares*, *Lances*, *Hand-ſtaues*, *Battle-axes*, *Darts*, *Slings*, to ſling ſtones in, in which ſome were ſo cunning, as they could vſe either hand, and ſtrike at an haire breadth. They had their *bowes* and *arrowes* which did them great ſeruice as in former times Archers have done with vs, and by whom this Nation hath beene famous; of the commendation of Archerie, let any that pleaſe, reade certaine diſcourſes of one Sir IOHN SMITH *Knight*. They had in

Zach:9 15 Ier:50 42. Iudg: 10. 16.

ſtead of Cannons, *Battering rammes* and *Engines* cunningly inuented

to

to ſhoote Arrowes and very great ſtones.

The Armes muſt bee viewed, both for goodneſſe, that there bee no defect therein, and alſo for fitneſſe, ſerviceable for the time, and conuenient for thoſe that are to vſe them: for a *Sauls* armour will not fit a *Dauid*. 1 Ch:12.21 pag:20,26 Eze:4.2.& 21,22. 2 Ch: 26. 14. 1 Sam:17. 39.

Armes good and fitt muſt bee well kept, the ſword muſt bee bright and ſharpe: ſo muſt the Arrowes, the Speare heads are to gliſter. For hee is ſurely a baſe-minded Souldiour, that is a Sloven in his Armes. The Heathen tooke care of this. *Scipio Africanus* commanded his Souldiours to haue their Armes cleane and fit; ſo did the Emperour *Aurelius* giue a charge for this, that the Armes of his ſouldiers ſhould bee kept cleane and bright. Eze:21. 9, 10. Naum 3.3. Ier:51. 11. *Liv:* 26.

Now hauing fit men, fit and good Armes, before ſuch yet doe goe into the field they muſt bee trained vp, ſo was *Abrahams* ſeruants Gen:14 14 Liv:26. & 29. & 23. & 34.

uants, he armed his trayned ſervants to ſit vpon the Enemies, as did *Scipio*, *Titus Sempronius*, *Cato*, and other Romanes. It is great folly to thruſt an ignorant multitude into battle. And yet alſo its not good too much to truſt vnto trayned Souldiours at home that never were abroad. For the Venetians making themſelues too confident vpon their trayned bands, were ouerthrowne. And evill were the Florentines apaid in truſting to their trained men. For they may be as one ſaith, and though well inſtructed, yet never having ſeene warres, nor been in the field to skirmiſh and fight in good earneſt, may faile the ſouldiours expectation. Nevertheleſſe it is neceſſary that ſouldiours be made skilfull in the vſe of armes, and exerciſed in feates of actiuitiy, to march, to keep rankes, to vſe right their poſtures, and to be ready at command to doe what they ought doe. And this muſt be in time of peace, as no doubt the Iſraelites were, which made you ſo expert in time

Gen. 14. 14. Lev. 26. & 29, & 23, & 34. *Guicciard. li 8. & 11. Dr. Sutclif. pag 85. part. 2.*

time of need. This care had *Cassius* the *Roman*, and *Epaminondas* the *Theban*. And to say as it is, though there were no enemies to be expected or feared, yet cannot youths be better employed, then in militarie exercises, and vse of Armes. Tacit. 12.

CHAP.

XI. CHAP.

Of the Officers in VVar.

WHen there is a good wiſe and fit choyſe made of the ſouldiers, as of men of vnderſtanding, ſtrong active, and honeſt, and alſo trained weil, then ſpeciall care muſt be had of appointing ſuch Captaines and Officers for them, as may be worthy of ſuch ſouldiours, able to command in wiſedome, and to rule them well prudently.

2 Sa:18,1. 2 Ch:25.5. When *David* had numbred the people, as likewiſe *Amaziah*, they placed Commanders ouer them. Of which

which some were ouer thousands, some ouer hundreds, some ouer fifties, and some but ouer tens. They were called *Prefecti*, or *Principes*, the Officers of the host, Chiliarchi ouer thousands, Centurions ouer hundreds, Pentacontarchi ouer fifties, and Decurions ouer tens: called they were Captaines and Leaders. The chiefe had command ouer many thousands, some ouer 280000, some ouer 30 000. All the sorts of them were choise persons, valiant men, men of might, skilfull in vse of armes, and fit for battle, tryed souldiers in the field, worthy their places. They were wise, valiant, and not of a double heart, not traiterously minded, not disaffecting the State, nor the professed religion. They were such as set God before them, and in the service of warre, offered themselves to the Lord, as the learned Translator interpreteth the place, *Alacerrimo & promptissimo animo ad bella gerenda eius*, with most lustie courages, and most readily bent to fight the Lords battles.

Though

Num: 31, 14. 48
1 Sa. 8. 12
1 Mach: 3. 55

1 Ch: 13. 1
2 Ch: 7. 14. 15-18.
1 Ch: 12. 8
15: 20. 21: 32, 33

2 Ch: 17: 16

Though all were worthy praiſe, yet among them ſome excelled other ſome, and were more renowned, as
2 Sam. 23. were the ſpeciall *worthies of David*, and that without pride in themſelves not contemning others, and without enuy of the leſſe famous, for any thing the Scripture ſpeaketh of.

Theſe Leaders, Captaines, and Officers were none of them yong ſtripling, raw and vnskilfull ſouldiers: but all knowne men of might, fit for battle. If a *David*, a yong man, a youth, a very ſtripling be advanced to bee Captaine ouer a thouſand by *Saul*, it was *extra ordinem* indeed, becauſe he was knowne, and had ſufficiently
1 Sam. 17 59, 56, & 16. 18. & 17. 34. 50. 51. & 18 13, 14. and often ſhewed himſelfe to bee a valiant man, a man of war, prudent in ſpeech, and wiſe in his actions and behaviour. For he had ſlaine a Lyon and a Bare, and had ouercome the Gyant *Goliah* before this his advancement. Such youths as he, if any ſuch were, might well bee admitted to command. Otherwiſe, *Adrian* the Emperour is to be followed, who expreſly forbad *beardleſſe*

youths

youthes to aspire to such a charge: *Alexander* in his expedition against *Darius*, chose such for his Commanders, as were experenced in his fathers service, and of ripe iudgment. Such as haue not attained to the grace of a manly countenance in such manlike services, cannot procure authority sufficient to command braue spirits. And such as procure their Places without deserr, desire to bee re mooued. *Caesar* being in *Africa*, dismissed some *Colonels* and Captains with disgrace, because they had got such places by fauour, and not by iust deserving. Buying and selling of places is base marchandizing, and such as so come in, will surely make poore souldiers pay dearely for it, if they be not prevented. It were a rare worthy Soveraigne authority that for every place in campe, deserts should onely aduance all and every Officer, such as be valiant, loyall, diligent, men of skill, and ayming at publike good, true honour; and not chiefly or onely at profit, or at other courses vnbefitting a right

Lampridius vita eius.

souldier much lesse a sound Christian. Worth in men advanceth the worke intended, warres by Gods blessing will prosper, souldiers will be more obedient, and the whole host be better governed.

CHAP.

CHAP. XII.

Of the Generall over the whole Armie.

Though as hath been ſhewed, that Kings in perſon vſually did go into the field with their hoſts; yet did they appoint one Chiefe Ruler over all, called the *Generall*, or *Captaine over the hoſt*, and Chiefe over all the reſt, who had his armour-bearer, as it ſeemeth, every great Commander had, as well as Kings, *Abimelech* had his, *Saul* his, (in which office was *David* at the firſt) *Ionathan* his, which Armour-

2 Sa. 2. 8. 1 Ch. 11. 6. 2 Sam. 23. 37. 1 Sa. 14. 1. Iud 9. 54. 1 Sa. 16. 21 & 14. 1. 1 Ch. 19. 16. 1 Mach. 7. 8. & 4. 100.

bearers were also valiant men. The Heathen had also such Generals, as *Phicol* was to *Abimelech* King of *Gerar*, *Shophach* to *Hadadezer*, *Naaman* to the King of *Syria*, *Sisera* to *Iabin*, *Bacchides* to King *Demetrius*, and so others to other Kings. And when there was no King in Israel, the Lord made *Iosua* his General to fight his battells, and after him he raised vp *Othniel*, *Ehud*, *Barak*, *Gideon*, *Iephthah*, and other Iudges. This hath ever beene the constant order, for preservation of vnitie. None had equall authority with them, though others were of great place, as was *Abishai* and *Ittai* vnder *David*, who divided his host into three parts, one to *Ioab*, another to *Abishai*, and the third to *Ittai*. In *Iehosophats* time there were then foure that had divided among them into distinct numbers 1160000 a million an hundred and threescore thousand: Sometime we reade how the Heathen ioyned two together, as *Antiochus* with *Nicanor*, *Gorgias* as an adviser and a man of great experience.

D. *Sutel ca.* 4. *pa.* 51.

2 Mach. 8, 9.

The

The *Generals* appointed by God were ever assisted by his spirit, to become wise, valiant, and religious. Kings choose their Generals, sometime, as nigh of blood; but ever worthy men, as *Saul* did *Abner* his vncle one wise and hardie: So *David* did chuse *Ioab* his sisters sonne, but it was vpon his desert. For if such be chosen, as be without due desert; valorous spirits in heart disdaine them; whence disorders, contentions, disgraces, and ill successe. The Enemie being a wise Commander despiseth the power of such a Leader; So did *Cæsar* even the old Company of the *Spaniards*, because he knew *Petreius* and *Afranius* their Commanders to be men of no worth. Braue Generals, if God be not against them, further the victory mightily, like *Marius Coriolanus* leading the *Romanes* got them the victory over the *Volsciens*; but after taking the *Volscians* part he made them Conquerours over the *Romanes*: Its better of the two, that a Lyon lead an armie of Harts, then a fearfull Hart an Host

1 Ch. 11. 6.

De bello ciuil.

Liv.

Plutarch.

Bello Civ. 5 of Lyons: For *Cæsars* invincible souldiers were by their cowardly *Sabinus* their leader overcome. So as Princes had need of worthy Generals well qualified.

I. They should be *religious*, for if this be required of all the souldiers, if possible; much more of the Chiefetayne, the Generall that commandeth all. Such God who is to be followed did chuse; such a one was that valiant *Iosua*, valiant *Iudas Machabeus* and others, and they prospered.

II. They must be *wise*, for wisdome, saith *Salomon*, is profitable to direct, and a wise mans words are gracious. A *General* should be as *David* behaving himselfe so wisely that his Enemie may feare him, his friends loue him and honour him. And the Wiseman saith also, that *wisedome is better then weapons for warre*: for consideration and well foreseeing, and wise managing of an Armie, and finding out of stratagems may prevaile, where meere force cannot. *Pyrrhus* the *Epirote*, and *Scanderbag*, and *Hannibal*

Eccles. 10. 10 12.

1 Sa. 18. 13 14, 15.

nibal by wisdome and forecast obteiend great victories. Courage and strength hath gotten many a glorious day, but policie hath the preheminence. It was by policie that Prince *Edward*, King *Edward* the thirds sonne with 8000. overthrew the French Army of 60000. & by policy *Henry* 5. prevailed with 15000 against all the power and Nobilitie of France like wise; cunning contriving of matters winnethorten, where strength would faile. So wise should a *General* be, as that he should not need to be eyed to particular instructions, but to be able to proceede wisely with a large Commission, and to worke according to present occasions, and difference in the times, and variety of things falling out for advantage to him: which he may lose by bridling instructions. *David* wise and valiant prescribed not to *Ioab* what to do, how, when, nor where in particulars: nor did so the Romane Senate to their Generals, they were not limited: see for the commodities herein, and yet the cautions withall,

Cap. 4. part 4. in Dr. *Sutcliffes* discourse of warre.

III. *Generalls* should be, as religious and wise, so also very valiant men, such as God chose were valiant, the Angel called *Gideon* a valiant man, such a one was *David*; Among the Heathen, the *Generals* were found to be valiant; *Alexander* the great performed many valiant Acts against the *Persians* and *Indians*; and so did *Iulius Cesar* against the fierce *Nervii*, and at the battle of *Munda* he shewed himselfe most valiant in leaving his horse, and setting himselfe foremost in the front of his foote, to stir vp their courages. *Scanderbeg* was wise and valiant, so was *Pirrhus*: set the fearefull soone turne Cowards; and in Cowards is no trust: for they will betray King, Country, Gods Cause, even true Religion, and all, for bodies safety. So hatefull are Cowards and the fearefull as they are the foremost in the ranke of the damned crue going to Hell.

Rev. 21. 8.

IV. *Generals* should be courteous and affable to their souldiers, not proud, nor disdainfull, courteous be-

haviour,

haviour, in a wiſe, valiant, and worthy Commander ſtealeth away the hearts of inferiours, and knits them to him: How did *Abſalom* win all hearts in a manner to him: which I note, for the Courteſie, not for his Craft therein, which a Generall muſt be farre from; leaſt he proue a Traitour, and find the Reward of ſuch a one. The affable Courteſie here intended is the gaining of the hearts of ſouldiers to obey from loue, rather then of feare. *Caſar* would call vpon his ſouldiers, and terme them by the name of companions and friends. Diſdaine is proper to a dunghill Knight; *Mithridates*, *Cyrus*, *Scipio*, yea great *Alexander*, were very courteous and reſpective to their ſouldiers, ſo alſo was *Charles* the fifth.

V. *Generals* ſhould be faithfull of their words, to performe what they promiſe, or what others by their warrant doe promiſe for publick good: this was the valiant worthy, the religious *Ioſua*, very carefull of, even to the deceitfull *Gibeonites*, as alſo after- Ioſ 6.22, 23. & 9.19

Iud. 1. 25. 1 Sam. 30. 15. wards to *Rahab* according to the word of the ſpies, and their promiſe vnto her; and in like manner with the man of *Luz* the ſpies kept their word: So *David* performed what he promiſed vnto an *Amalekite*.

It is much derogatory to the honour of a *General* to be found falſe on his word: *Alexander* being adviſed by *Parmenio* on a time to breake his word, ſaid, if I were *Parmenio*, I ſhould perhaps doe ſo, but its not lawfull for *Alexander* ſo to doe. The Romane Commanders were moſt praiſe-worthy in this. A *General* to be a treacherous *Triphon* to a *Ionathan* is odious to any noble and valiant heart; and he deteſteth to be a fedifragous *Hamilcar*; the faith of a ſouldier ſhould be inviolable.

1 Mach. 12 42. 49.

VI. *Generals* ſhould be *temperate, ſober* & *chaſt*, vertues ever accompanying true graces: we never reade of any of the valiant worthies, ſuch as *Ieſus, Ehud, Othniel*, or *Davids* worthies to be given to gluttonie, drunkenneſſe, or to filthy luſts of Adultery and fornication; where reade we in *Iſrael* or

in

in *Iudah*, of valorous spirits to haue beene drunkards, or to haue rauished women or maydens? Indeed this was the course and custome of the Heathen, and of some idolatrous *Elah*, who in his drunkennesse lost his life, as did drunken and lustfull *Holofernes*; *Ioab*, though otherwise bad enough, yet we doe not reade of any drunken humour in him, nor to be addicted to filthinesse, nor yet his valiant brethren. Indeede *Sampson* was something given to lust, but he payed well for it, euen contempt, losse of his eyes, imprisonment, and death. This sinne of lust and drunkennesse in Captaines and souldiers is heathenish, which yet some Heathen haue so detested, as they may rise vp in iudgement against many called, but vnworthily Christians. Great *Alexander* vsed the wife and daughters of *Darius* and other beautifull women of *Persia* very honourably, without any suspicion of vnchast behaviour, yea so he hated filthy lusts, that when two souldiers one *Damon*, and an other *Tymotheus*, vnder

1 K. 20. 16.
Lam. 5. 11.
1 K. 16. 9.
Ioel 3: 3
Iudeth 13:

vnder *Parmenio* had forced mens wiues he commanded them to be put to death as brutish and wilde beasts. Young *Scipio* the noble Romane, not then aboue 22. yeare olde is praiseworthy in this also, who commanded (as *Plutarch* recordeth) that women taken in warres should not be defiled, and when a beautifull damosell was at a time presented to him, he did not onely conteine himselfe from violating her chastity, but sent her to the Noble man to whom she was betrothed, with an enlargement of her dowrie: behold these your Commanders. It were too long to enlarge every worthy quality required in a Generall: briefly therefore for the rest, he should be *without enuie*, not an enuious *Saul* to see a *Dauid* doe well, and haue his deserued praises, but rather rejoyce thereat, and be like the noble *Mutius Scevola*, who to match the good service of *Coelet* done for *Rome*, adventured into the *Hetrurian* Campe to kill their King in his tent. He should be like *Fabritius* the Romane besieging

Fideva,

Fidena, who when a Schoole-maſter perfidiouſly betrayed his Schollers Children of the chiefe Citizens, into his hand, refuſed the advantage thereby to gaine the Citty, and ſent the Traytour bound, and cauſed the boyes to whip him againe into the Citty, by which he wonne the affection of the Citizens, and wrought them by this act to become Tributaries to the Romanes. He ſhould be *watchfull*, as the eye of the whole hoſt, and very *painfull*; *Iulius Cæſar* may be a patterne herein to ſuch as pleaſe to reade his Commentaries. *Alexander* the great to keepe his ſouldiers from ſloath, in the intermiſſion of warres, exerciſed them in hunting wild beaſts which were of fierce natures, and he himſelfe fought with a Lyon very dangerouſly, a Lacedemonian Ambaſſadour beholding the combate. By induſtry and great paines taking *Hanibal* and *Ingurtha* vexed the Romanes. He ſhould be *temperate in diet*; as was *Alexander*, for when a Princeſſe called *Ada* ſent him delicate diſhes of meate, he ſent

her

her word againe, he knew not what to doe with them: for his Governour appointed him, ſaid he, for his dinner to ariſe before day, and to march in the night, and for his ſupper to eate but a little at dinner; a ſpare diet for a King. A braue Commander ſaith, one ſhould more feare a wanton banquet, then a bloudy battell: For after *Alexander* gaue himſelfe over to effeminate delicacies, he loſt his honour and life. The conquering Romanes ſo hated belly cheere and voluptuouſneſſe, that when *Lucius Pius* got the *Sarmates* by his often banqueting them, to ſubmit to the Romanes, and he comming to *Rome* demaunded to triumph, they did not onely deny it him, but in deteſtation of his belly-victorie, they put him to death, ſet an Epitaph of reproach vpon his tombe, and let the *Sarmates* free from them againe as diſhonourably wonne to their obedience. The *General* muſt be tenderly reſpectiue to the life and health of his ſouldiers: and a liberall rewarder of the worthy: this was *Cæſars* ex-

cellency,

cellency, who said to *Mamillus*, that he held himselfe in nothing more honoured and happy, then in liberally rewarding the well deserving, and mercifully pardoning the Enemies: for the one will make souldiers resolute in execution, and the other will allure the enemies to yeeld and not in a desperate obstinacie stand out, as they will doe in feare of a bloudy Tyrant, a Turke, a Tartar, and a proud Spaniard.

CHAP.

CHAPTER. XIII.

Of Counsell for warre.

NO *General* is so well qualified, though with the best endowments of bodie and minde; but needeth counsell and advise. Counsell and strength is for warre. *Hezekiah* a wise King tooke counsell with his Princes and his mighty men to withstand *Senacherib* and to hinder him, as much as he could: *Absolom* would proceed by advise in his rebellion to aske counsell, though God in his wrath confounded it, by *Davids* friend, in his mercie to *David*. *Gedaliah* not hearing

Esa. 58. 5.

2 Sam. 16. 20. & 17. 7.

ring truth, nor receiving adviſe when timely offered was trayterouſly ſlain by *Iſmael*; The King of *Syria* tooke counſell to proceed in warre againſt *Iſrael*. To warre without adviſe is nor good: without counſell, ſaith *Salomon*, purpoſes are diſappointed. 2 K. 8. 1 Mach. 5. 67. Pro. 15. 22.

The *Romanes* had their Counſellours with their *Generals*. *L. Furius* in his warres againſt the *Gaules* had fiue, *Cæſar* againſt France ten, *Pompey* againſt Pirats had moe.

And as good Counſellours were appoynted, ſo the wiſe would take their adviſe: as did *Camillus* before he fought with the *Gaules*: *Curio* in *Afrike*, *Scipio* before he ſet vpon *Aſdruball*. So did *Cyrus* before he charged *Artaxerxes* his brother; *Zenophon* refuſed not to heare the counſell of a meane ſouldier. *Antonius Pius* would doe nothing but firſt he adviſed. And where good adviſe is heard and wiſely followed good ſucceſſe often followeth thereupon: But where one will do all alone, as *Charles* Duke of *Burgundy* did, he may ſoone overthrow his eſtate as he did: Such

Guiccard. lib. 19. a one was *Lautreck* who brought his forces of *France* to ruine before *Naples*, because he would hear no counsell nor be advised. The high conceit of himselfe that was in *Lewis Sforce* to rule all after his owne apprehension, brought him to a tragicall end, as *Guiccardine* relateth. Counsellours must yet be first taken heed of, to wit, such as are envious, such as think through pride their owne counsell best, are not easily to be followed, nor those to be Advisers who are Pensioners to the Enemy, as some English were vnder *Edw.* the 4. to *Lewis* of *France* the 11. such Pensioners are Traytours to their Prince and Country.

Concerning Counsellours, their qualification must consist in these 4 things, *number, equality, ability, and good honesty.* For the first, in the multitude of Counsellours is safety, saith *Salomon*, and purposes are by them established. To be led by one is vnadvisednesse; many eyes see more then one, though that one be very wise. In the *number* one may not ouersway

Prov. 11. 14 & 15. 22 & 24. 6

the

the reſt in ſuperiour power; for then one is all, and the reſt are Cyphers to make vp the number, but are not of value, many in name are there, but in effect one is the ſubſtance, and they all in him: Therefore in ſome ſort *equality* is neceſſary, & *freedome* without feare to adviſe for the beſt. They muſt be wiſe men able to giue counſell, from knowledge and experience; *Æmilius Paulus* hated thoſe which would be counſelling in that which they vnderſtood not. The Counſellours of the Romane State in *Iudas Machabeus* dayes were many, among whom was neither emulation nor envy, nor any one of them that domineered over another. They were for wiſedome & age called *Senators*, and for loving care of their Country, *Fathers*. *Severus* the Emperor had many in Counſell of warre, but all of them ancient experienced Souldiers in Armes: Alſo if they be ſchollers, good hiſtorians, able to relate their reading in military matters, they may do much good. Whatſoever their number be or their equality, or their skill, its moſt

Liv. 44.

1 Mach. 8.

most meet principally that they be *honest*, that is, *faithfull* in their Counsell, fearing God, and detesting treachery and al falshhood: for the Counsells of the wicked are deceit, neither are flatterers & fearfull to be iudged good Counsellours. Also their honesty must binde them to faithfull secrecie; there must be no false brother to discover their Counsell; Such a perfidious wretch if espyed, is to be made an example to other with terrour.

Prov. 12. 5.

CHAP.

CHAPTER. XIV.

Of the disciplining of an Army, and orderly government thereof.

AN Army gathered, a fit General appointed, and well deserving Officers chosen, and by good counsell the warre established, yet all is nothing without military discipline: which is the very *vinculum belli*; The Lord therefore when hee he brought forth his host of the Israelites from Egypt, vnder his *Gene-*

rall

rall Moſes, he appointed a ſtrict diſcipline, which is the ſtrongeſt Guard to preſerve an Army from deſtruction.

Alexander Severus, ſo called for his ſtrict obſerving of diſcipline, ſo held diſcipline the preſeruation of the Common-wealth, as the letting of it ſlip, ſhould be loſſe both to his name and Empire, *Scipio Africanus* ſo obſerued diſcipline, as his ſouldiers ſeemed Senatours, as *Plutarch* witneſſeth. The cruell Turkes obſerve diſcipline, and that to our admiration, by which they haue mightily preuailed againſt vs Chriſtians, who may be aſhamed of our ouermuch looſenes herein. *Hiſt. peregr.*

The well ordering of the hoſt of Iſrael by the Lord, ſtood in theſe things.

I. In the making of excellent lawes for good gouernment: for his lawes were ſo righteous, as no Nation could come neere them, nor had the like: as *Moſes* told them. Good lawes are the foundation of order and diſcipline, the guide of mens actions

Deut. 4. 8.

actions, and preſervation of an Armie, without which there would be nothing but diſorder, and ſo confuſion.

II. In the execution of theſe Lawes, from which none might turne either to the right hand or the left. The life of all Lawes is to ſee them obſerved, and ſtrictly obeyed, for elſe Lawes be made in vaine. Deut. 5. 32

III. In not allowing any priuiledge to any one, or any diſpenſation to any perſon to tranſgreſſe the lawes. *Moſes* the *Generall* was a ſtrict obſeruer therof, and ſo his Deputy Lieutenant *Ioſua*, and if *Moſes* himſelfe offended, he taſted of the kings, the Lord of hoſts diſpleaſure. Though *Dauid* for iuſt cauſes forbore *Ioab* his *Generall* for a time, yet for his breach of lawes he tooke order to haue him puniſhed after his deſert. *Moſes* was ſo iuſt and ſtrict a Iuſticer, that in iuſt proceedings hee would haue none ſpared, not the heads of the people, nor any to ſpare his brother, nor his companion, nor his ſon. Numb. 12. 14. Num. 25. 4. Exod. 32. 27. 29.

Saul

Saul would haue put *Ionathan* to death, for not keeping the charge which he imposed vpon the whole hoſt. And the *Romans* without reſpect of perſons, puniſhed offenders. The Conſul *Titus Manlius* cauſed his owne ſonne, for breaking the law of diſcipline, though otherwiſe his act in ſlaying an vpbraiding enemie, was both honourable, and to the Romans beneficiall to be beheaded. None in a campe may thinke themſelues free from obſerving order, no not the *Generall*, for hee that commandeth others muſt order well himſelfe, or his command will grow into contempt. This made *Papirius* to purpoſe the death of the *Generall* of his horſe, becauſe hee fought without command, though he returned victorer. *Alexander* the great would deſire of his ſouldiers the obſeruation of no ſtricter lawes, then himſelfe would vndergoe; *Adrian* the Emperour was ſingularly prayſe-worthy for this, and ſo was *Scipio*, *Seuerus*, *Pyrrhus*, with others.

IV. In promiſing rewards to the obe-

obedient, grace and ſavour to ſuch as kept themſelves within bounds, within the liſts of good order and gouernment, the promiſes are ſet downe at large in many places by *Moſes*, and were faithfully performed to the well deſerving, as to *Caleb*, to *Ioſua*, to *Phineas*, and others. This will procure loue to the lawes, make them more remarkeable, and take vp the minds of the well diſpoſed with a watchfull care, to obey them. For as impartiall execution of lawes terrifieth ſome; ſo the reward promiſed and performed, putteth life and courage into the hearts of other ſome, to doe worthily. Num 14. 24. 38.

F CHAP.

CHAPTER. XV.

Of the evils to be avoided in a campe, and to bee sharpely punished.

Deu. 23. 9. THere is nothing displeasing to God, but sinne, and sinne it is which prevents Gods blessings, and causeth ill successe. Therefore speciall care is to be had, to auoid sinne and evill: as *Moses* exhorted *Israel*, & as *Aurelianus* the Emperour said to his Generall in a military epistle of his, *if thou be a Tribune*; yea, *if thou wilt live*; *keepe backe*

backe the ſouldiers hands from doing evill,

I. Evill to be taken heed of is *Atheiſme*, deriding of God and Religion, curſing God and blaſpheming his name; this God puniſhed with death; for where God and Religion is contemned, what can proſper? Lev. 24. 16 10.

2. *Fabius* a Heathen imputed, the calamity which befell the Romans in the ouerthrow of *Flaminius*, to be the neglect of Religion, and the onely meanes ſaid he, to recouer Gods fauour was to reuerence Religion, and to haue a care to pleaſe God; ſhould then a Chriſtian deride God and Religion? what came of *Rabſakah* and other blaſphemers, God did ſlay in his hoſt, 85000. *Iulian* the Emperour after he apoſtated and became Chriſts enemy, he ſoon came to deſtruction, and *Iulian* his Vncle, who in contempt of Chriſt and the Sacrament, piſſed againſt the Table before he dyed, hee fell into ſuch a diſeaſe, as made his entralls rot, and hee to voyd filth at his mouth. *Liv. 22. & 5.*

Exo.32. II. Euill is Idolatry; this greatly provoketh God to wrath, maketh people naked of his protection, and to leaue them. This ouerthrew *Ieroboam*, with his 80000. Valiants in fighting against *Iudah*. This ouerthrew the Armies of *Ioash*, fighting against the *Syrians*, & by this was *Amaziahs* hoſt beaten, by the Iſraelits, the ten Tribes. God will not bee with his people that ſhall have Idolaters with them. So the Prophet told *Amaziah* going againſt *Edom*.

2 Chro. 25.7.

Zach.5.3. III. Euill is the *Abuſe of Gods name* by horrible ſwearing, and damned oathes, the Lord telleth vs that a curſe remaineth vpon them, & he threatneth to cut them off, yet ſome hold themſelves no ſouldiers til they can graceleſly, as a grace to them, thunder out bloudy oathes: common ſwearing maketh one apt to forſware himſelfe, which is a fearfull ſinne not left vnreuenged of God in great perſons, as in *Zedekiah*, king of Iudah, giuen captiue into the hands of *Nebuchadnezzar*, with whom hee had

2 Ch.3.6.

broken

broken his oath, for this was the power of *Vladiſlaus* vtterly ouerthrown, and hee ſlaine by the Turkes vnder *Amurath* the Grand-Signeour: with ſwearing and forſwearing, muſt be abandoned, execrable curſing of others, and of themſelves. For which many fearfull examples may be produced, which might cauſe men to tremble; ſome have beene poſſeſſed with the diuell, by wiſhing the diuel to take them, ſome hanged, by vſing this forme of execration, I wiſh I might be hanged if I doe this or that; ſome drowned in a Privie, as by a corrupt cuſtome they vſed to wiſh, ſome rotting before they dyed, according to their curſing. See examples in the Theatre of God's iudgments.

IV. The *ill vſe of much gaming*, a thing that was not in vſe in Gods hoſt; and good it were that it were leſſe in vſe in our Campe; for God is diſhonoured, monyes waſted, and many evills happen thereupon; our enemy the *Spaniard* in time of ſeruice doth baniſh al vnlawfull games. In the ſiege of *Poytiers* the *Admirall* cauſed a certaine *Enſigne* to bee han-

Historia de troubl. de Fra. l. 8. ged for that he was found playing at cards, while his company did watch in some perill: Manly exercises should be appointed them, and such as can reade, to get histories of warre and other good bookes to reade and discourse thereof; thus the mind and body will be well employed. It may be some souldiours would be so well exercised, if there were Commanders like *Cæsar*, who read much, and did write his owne warres, or like *Pyrrhus* the famous Martialist in his time, who wrote many books; and as *Hannibal* in whose tents were found many bookswhich he studied: braue and generous spirits should be delighted either to reade, or heare read the acts of valiant warriers, and scorn base play, and childish gaming.

Rev. 1. 10. V. *The prophanation of the Sabboth* the Lords day, as now Saint *Iohn* calleth it. God punisheth this in the campe of Israel; the valiant *Iudas Machabeus* tooke speciall care to keepe the Sabboth with his host; when *Nicanor* King *Demetrius* Generall would in contempt of God fight

Num. 15. 32. 36.

2 Mach. 8. 27.

fight with *Iudas* on the Sabboth day there were slaine of his men 35000. and he killed, his head strucke off, his tongue cut out for his blasphemie, and his right hand which hee had stretched out against the Temple, with his head sent to Ierusalem to be hanged vp vpon a Tower. One of the Kings of *Denmarke* contrary to the dissuasions of Divines, would needs ioyne battle with an enemy vpon the day of Pentecost, but hee lost the field, and his life withall. All vaine sports on the Lords day, are to be abandoned in a Christian host.

Ca,14.1. 27,28.

Eccl.hist. Cent.12.

VI. Is *Rebellion* against lawfull authority: this the Lord punished, yea he extraordinarily plagued Rebells, making the earth to open and swallow vp some, and fire to deuoure some others; Rebells can looke for no good end, see it in *Absalom*, though he had most of Israel to take his part. Let the end of him, *Bichri* and *Zimri*, make men take heed of rebellion.

Num.16 31,11,32, 33,41,42, 49.

VII. *Treasonable practises* and conspiracies, and secret working with

the enemy are to be carefully looked vnto, and to be prevented, and the parties found out severely to bee pu-
Ier.40. nished, for good *Gedaliah* beeing warned, and not making timely inquiry was by trayterous *Ismael* cruelly murthered. So one *Quintilius Varus* for being too slacke to search out the Treachery of one *Narminius*, of which he had intelligence, was slaine with all his company. Of such was *Nehemiah* in danger, but his wisedome prevented them; and *Iudas Machabeus* had a *Rodocus* among them, a
Neh.6. 17.10. 2 Mach. 13.21. discloser of secrets to the enemy: but he was found out: *Cyrus* the yonger executed one *Orontes* which went about to betray him to the emy. *Marcellus* executed many in the City *Nola*, for treason, having had secret talk and intelligence with
Liv.24. *Hannibal*. For such worthily deserue death.

VIII. *Is Mutinie.* God punished the murmurings of his people, and their malecontentednesse, such as
Num.11. 1,9,21.5,6 cause sedition; and stirre vp others to grow rebellious are to be punished;

ſhed, *Scipio* vpon a mutiny of his ſouldiours in *Spaine*, put to death the chiefe moovers, and ſo pacified the reſt; ſo did *Tiberius* when his did mutinie in *Pannonia*, but it is hard meaſure to poore ſtarving ſouldiers, for comming and demanding their pay in extreame need, to be held mutinous, and that onely for this, Captaines ſhould hang ſome to make others willing to dye rather for hunger, then any more to complaine. *Oh vnchriſtian cruelty, and mercileſſe inhumanity.* *Liv.28. Tacit.1.*

IX. *Diſobedience* to command, and to make attempts vpon the Enemie without warrant, or when a charge is giuen to the contrary, this God ſuffered not to goe vnpuniſhed in the preſumptuous Iſraelites. *Manlius* his dealing with his ſonne is before noted, and *Papirius* his purpoſe and intent towards the Generall of his horſe. Men vpon their owne heads without command of authority to fight with the enemy, ſeldome proove ſucceſſefull: which the *Romans* found at the ſiege of *Vey* with *Num.14. 41.45.* *Liv.5.*

losse of their souldiers: yet *Ionathan* and his Armour-bearer secretly set vpon the enemy and prospered, and was honoured for it. But such an example is extraordinary; as souldiers are not to presume upon their owne heads without command, so being commanded, they might readily obey; els all Military order would decay and die. We may reade in *Liv.4.* *Livie* that a Generall of the Romans slew an *Ensigne-bearer*, for refusing to advance himselfe forward towards the enemy, as he was commanded; yea the Israelites held him worthy death that would refuse to obey Ios. 1. 18. the iust commands of their Generall *Iosua.*

X. Is *envy* and *pride*, and *words of reproach* the fruits thereof, tending to provoke to the breach of peace, this God punished in the Prophetesse *Miriam*, this envie, pride, and Num. 12. 8, 9, 10. words of contempt are pestilent evils, and cause much mischiefe. Hence arose the bloudy civill discord and warre betweene *Ieptah* and the *Ephramites*, of whom were slaine 42000.

42000. Hence the slaughtering and killing one another betweene *Abimelech* and the *Sichemites*, caused by the reproachfull and disdainefull words of *Gaal*, these things should be prohibited, and sharpely punished. Iud. 12. Iud. 9.

XI. Is *murther* and the killing of one another; God gaue a very strait charge against bloud-shed. *Ioab* the Generall being guiltie must die for it, even at the Altar; God never allowed Asyles for murtherers, and men of bloud, Captaines may not like rash brained and bloudy men, disorderly kill souldiers; hee that shall so doe among the *Spaniards* dyeth for it: the *Romans* put to death such as stroke their fellowes with a sword, if they offered other violence as to throw stones at them, such were displaced with shame; *Quarrels* and *Chalenges* thereupon with acceptances thereof have beene the losse of many liues vnworthily; hereby Princes loose their subiects, the armie is weakened, the enemy hereby advantaged. Souldiers lives should be 1. Kin. 2. 30. 31. In l. 18. & 19. 3. C. de re milit.

b: precious one to another, their bloud ſhould be ſpilt in the publike cauſe againſt the enemy, and not in priuate quarrels, no not if a man put the *lye* vpon an other; *Iehu* a right valiant Captaine, marching furiouſly, did not quarrell with the Captaines in his companie, when they ſaid it was falſe which he ſpake, ſo putting the *lye* vpon him, neither held he it ſuch a diſgrace, as now men doe iudge. *Ieremie* ſaid to a Captaine of the Ward, vniuſtly accuſing him, that it was falſhood or a *lye*, as it is in the Hebrew Text, which he ſpake. *Gedaliah* put the *lye* vpon *Iohanan* a Captain, a high and proud ſpirited man, and valiant too, yet none of theſe offered to any of them the ſtabbe, nor did make a quarrell thereof, nor did beaſtlike more then manlike, ruſh vpon one another, and kill one another: for theſe quarrelſome fellowes, and Spadaſſiues (as one calleth them) are not ever the beſt men. Drunkenneſſe, whoring, ſwearing, and no doubt but hereupon forſwearing, are no mat-

2 K. 9. 12.

Ier. 37. 14.

Ier. 40. 16. Note this.

matters of diſgrace to them, but forſooth the tearme *lye*, by which the father of all lies deludeth them, to make them ſtraine at a gnat, and ſwallow Camels, to ſeeme to deteſt a *lye*, and yet in their vicious courſes to be faithleſſe to God, and their owne ſoules; Away, away with this deluſion of Sathan, you that are truely valiant, and right Chriſtian Souldiers, and ſuffer not your ſelues to be tranſported with this conceited diſgrace to ſeeke revenge, and ſo be guilty of bloud; a crying ſin before God.

XII. Is *careleſſe negligence*, and *ſlothfulneſſe*; this is to be puniſhed, the Lord pronounceth a curſe vpon him, *that doth his worke negligently, and keepeth backe his ſword from bloud*, when he may ſlay the Lords enemies. It was *death* by negligence to let an enemy put into a mans cuſtody to *eſcape*: ſo for a watchman not to *give warning*; the watchman which ſuffered the *Gaules* to enter into the *Capitol*, while he ſlept, was *throwne from the rocke of the Caſtle*, and ſo puniſhed

Ier. 48. 10. 1 K. 20. 39, 40.

Eze. 33. 6. Liv. 5.

shed with death for it, the valiant Commander *Epaminondas* the *Theban* going the round slew the watchman whom he found asleepe; by the Roman Law it was death: But this is to be meant in time of most necessary watching, because of the enemy, but not els, God forbid, that the bloud of poore souldiers should be needlesly shed.

Plutarch.

XIII. Is *cowardlinesse*, when a souldier dare not for feare performe his charge, this is to be punished. Cowards God put out of his campe, when he sent his to warre; and so did *Machabeus*. *Appius Claudius* did behead those souldiers that *throwing downe their armes fled from their enemies*; *Licurgus* made a law among the *Spartans*, that *no man should returne home that turned his backe upon his enemy*. *Cæsar* put certaine *Ensignes* from their places, because they lost their ground in an encounter with *Pompey* at *Dirrhachium*: The Coward doth not only helpe the enemy, but disheartneth his friends. The *Lacedemonian* women would deliver

Liv. 2.

shields

ſhields to their ſonnes, exhorting them going to warre, eyther to bring them againe, or to dye valiantly; There was among them one *Damatria* who hearing that her ſon had not fought like a *Lacedemonian*, when he came *ſlew him*; ſo much did women there deteſt a cowardly ſpirit.

XIV. Is *flying away out of the hoſt to the enemy*; this is worthy ſevere puniſhment: ſuch baſe and traiterous ſpirits among all the ſouldiers in Iſrael I never read of to my remembrance; not in all the warres of *Ioſua*, nor of the Iudges, nor of *Saul*, nor of *David*; The Romans puniſhed ſuch with death, *Caius Matienus* comming but home from the army in Spaine, without leaue, *was beaten vnder a gibbet, & ſold for one piece of mony*, to ſignifie the baſe eſteeme of ſuch a fugitiue; to flye to the enemy is to further them very much, by diſcouering to them the preſent ſtate of thoſe from whom they run, and therefore is to be very ſharpely puniſhed. *Flor.*

XV. Is *Fornication, Whoredome*, and

fleſhly

ly filthineſſe in any kind, not to be ſuffered. God for this ſinne ſlew in the campe of Iſrael in one day 24000. *Phineas* in his zeale for this ſlew *Zimry* and *Cozbie* a Prince and Princeſſe. *Scipio* the younger baniſhed women out of his campe. Before is ſhewed how *Alexander* puniſhed this beaſtly filthineſſe in ſouldiers. This ſinne is yet nothing now in the thoughts of unbridled luſtfull ſouldiers; which yet ſome haue well payed for. The *Sicilians* enraged againſt the Garriſons of ſouldiers, for their *adulteries, whoredomes*, and *rapes*, in the reigne of *Rodolphus* the Emperour, tooke armes, and vpon *Eaſter day ſet vpon them and ſlew them all.* The Emperour *Aurelianus* cauſed a ſouldier for committing adultery *to be tyed by his feet to two trees bent to the earth*, which *being let goe rent him in peeces*, halfe of him hanging on the one, and the other halfe on the other tree.

Num 25.

Nic. Gil. Vol. 1.

XVI. *Diſcontentedneſſe with the allotted proviſion convenient, and luſting after belly-cheere.* This euill the great man of warre, and diſciplined of Armies,

mies, the Lord God of hoſtes, puniſhed in his Campe. Nothing leſſe befits a ſouldier then the loue of his belly and eaſe; ſome are like ſummer locuſts, which are all belly, and liue of ſpoyle; ſtrong in warme months, but in pinching cold they are gone, pind away, and dy; you haue heard before how baſely *Lucius Pius* was eſteemed of by the Romans, for his gaining of the *Sarmates* to obedience with belly-cheere. Num. 11. 4. 20. 33.

XVI. Is *theft, filching, rapine, robbery*, and *ſacriledge*: God puniſhed *Achans* theft; yet theſe are too common with ſouldiers now. For many baſe fellowes fitter for the Gaole, yea the Gallowes then the warres, are no ſooner preſt, and in the Kings ſeruice, but are bold to lay hands vpon other mens goods, which they carry away with many a bitter curſe, yea curſe is vpon the theefe and the ſwearer, who alſo bringeth a curſe vpon others as *Achan* did; That one theefe cauſed the ouerthrow of the Armie; oh, what euill will then a multitude of theeues doe in an hoſt? Ioſ. 7. 21. Zach. 5. 3.

Great

Great care must be had of committing sacriledge, and robbing of Churches, *Crassus* the Roman for robbing the Temple of Ierusalem, was soone after ouercome by the *Parthians*. *Cambyses* the King of Persia his armie, was destroyed by a tempest, going to rob a Temple. *Theft* by *Draco* the *Athenian* Lawgiuer was death; So among the *Hetrurians*, and *Vaccians*; The *Locrians* put out the theeves eyes; *Aurelianus* the Emperor would not suffer his souldiers to take a pullet or chicken from country people, his friends. *Tyberius* made one of his Guard to be put to death, for taking a Peacocke out of a mans yard. *Tamberlaine* caused a souldier to be slaine for taking a poore womans milke and some cheese, and not paying for it; The Romans vnder *Marcus Scaurus* were so disciplined, that they would not pluck the fruit of one tree, as they passed by it, and left it vntouched. *Pescenius Niger* would haue put to death diuerse souldiers met together feasting themselues with that which they had stollen, though thorow

Sabellic. li. 4 ca. 3.

Herod. l. 1.

Vopisc in vita Aurel.

Suetonius in Tiber.

That hist.

row intreaty their lives were ſpared, yet they were puniſhed, and their puniſhment was to *lye in Tents during the warre without fire, to live onely with bread and water, and to make reſtitution to the husbandmen*; and the reaſon given of this ſeveritie was, becauſe, ſuch acts did tend to rebellion. *Aurelian* writes an epiſtle to Tribunes and ſouldiers, to keepe their hands from other mens goods.

But *theft* is not onely to be reſtrained in *ſouldiers*, but alſo in *Captaines* and officers which they may many wayes commit.

1. In *falſe muſters* robbing ſo the ſtate, by having pay for moe in the roll, then be in ſervice. This abuſe was the ruine of *Francis* the firſt before *Pavy*, they that give in falſe numbers by the Lawes in France, ſuffer death. The Romans payd every ſouldier by the poll; ſo at muſters do now the Spaniards. *Guicc. l. 15.* *Liv. 28.*

Secondly, in robbing poore ſouldiers of their pay, *Cæſar* was ſevere againſt this villany; ſo as two of his Captaines of horſe, *Roſcillus* *Cæſar de bello Civ.*

and

and *Ægus* having defrauded souldiers of their pay, fled to the enemy, as soone as they knew that *Cæsar* had notice thereof. Its an indelible Character of infamie, saith one, to defraud a poore souldier of his due.

Of Capt abusing poore souldiers, reade Sir *Joh: Smiths* epistle to the Nobility of England. l 3.6. *qui aliena* F. *de re milita.*

Thirdly, in taking from a souldier that which is his owne, as his weapon, or horse, &c. *Theophilus* the Emperour of the East, banished a Commander out of his Dominion for taking a souldiers good horse perforce from him, for want whereof he was afterwards slaine in battle, and withall bestowed the Commanders possession vpon the souldiours widdow, albeit that Captaine had bestowed the horse vpon the Emperour himselfe, vnwitting to him, till the widow claimed him, as the Emperour rode on him. As Captaines and Officers may not wrong souldiers, so souldiers may not rob one another. *Modestinus* judged him worthy of death that stole his fellowes armes. To conclude, great care must bee had that souldiers doe no spoyle, nor rob such, by whom they

are

ire permitted to paſſe by peaceably, nor ſuch as bee *Merchants* and *Victuallers of the Campe*, but ſuch muſt be ſuffered to goe and come very ſecurely: The Army of the Prince of *Orange* beſieging *Florence*, had like to haue beene famiſhed, through the diſorder onely of three or foure ſouldiers which robbed the *Merchants* and *Victuallers*, which came and went from the *Campe*: but thoſe were therefore hanged, and then plenty was brought in. The puniſhing of this ſinne in *Tamberlaines* Campe made his huge Army of many hundred thouſands to bee plentifully ſerued.

XVII. And laſt is, the *ſpreading of rumours*, raiſing of falſe reports, to diſhearten an Army is worthy death. This the Lord of hoſts puniſhed with death, and ſent the plague vpon them, *that brought vpon the land an ill report*, which daunted the peoples hearts for going forward: it ſet them in a rebellion. A falſe imagination conceiued and rumoured in the hoſt of the *Syrians*, Num. 14. 37.

(to

(to wit, that *Ieboram* had hyred the Charriots and horſes of *Pharaoh* to come vpon them, when they beſiedged *Samaria*, and in a manner had won it) *made them flye ſuddenly,* 2 K. 7, 6, 7. none purſuing, and to looſe the victory, yea and what els they had running away as for their lives. Rumours of falſhood are often vttered of the enemy to worke feare, and ſo to daunt mens ſpirits which rumours therefore are not to be beleeued.

Theſe are thoſe ſinnefull evills, which principally in an army are to be ſuppreſſed and puniſhed, yet in proceeding againſt offenders, as need muſt be taken of to much levitie, ſo alſo beware of too great ſeveritie. *Lucullus* vndid himſelfe by this and was forſaken of his ſouldiers, who went to *Pompey*, to whom they prooued moſt faithfull and conſtant. Rigour may rule, but gaining affection by clemency cauſeth true obedience, yet offenders muſt not goe vnpuniſhed. For by ſuppreſſing diſorders, God is honoured, the Army ſtrengthned, the enemies diſheartned,

heartened, neighbours and friends secured, and so encouraged to abide constant; but vvhere sin doth reigne & disorders suffered, there all things fall out cleane contrary, misery and want will follow, to their ruine and overthrow: God will bee against them, and friends will abandon them as vnvvorthy of aide.

CHAP:

CHAP. XVI.

Of a conuenient armie, and of neceſſaries prepared aforehand to maintaine the ſame.

Egetius exhorteth thoſe that purpoſe to begin wars *carefully to weigh and conſider their ſtore and charges*: And prouiſion is to be made long before: for in action then to prouide will be

Li. 3. ca. 3.

be too late. The Kings of *Iudah* made in the dayes of peace great preparation for warre, and had ſouldiers in readineſſe to withſtand ſudden invaſions. As may be ſeene in the reigne of *Aſa*, *Iehoſophat*, *Vzziah*, and other Kings. It is the ſaying of one, That *Longa præparatio belli celerem facit victoriam*, Long preparation by good deliberation maketh quicke diſpatch in the execution, and ſpeedily getteth the victory. 2 Ch 14 8. & 17 2. & 26.

In going to warre, firſt the number convenient to be employed, is to be conſidered of: both for horſe and foot, for powers both by ſea and land. The number is vncertaine; ſometimes *Moſes* will appoint but twelve thouſand, the leaſt number ſent foorth to ſpeed well; ſometime *Ioſua* muſt take all the ſtrong men of warre to fight with the enemy as need is, ſo muſt be the number. Num. 31. 3 4. Ioſ. 8. 1.

The heathen in former times had ever mighty hoſts, ſome hundred thouſands: the Midianites, Philiſtims Canaanites, Ethiopians, *Holophernes* hoſt was an hundred and ſeventie Ioſ. 10. & 11. 4.

Iudg 6.5. & 7.12. 2 Chro. 14 Luk. 14.31

thousand, and twelve thousand Archers on horseback: now according to the power of the Enemy, so must we goe out against him, if we bee able, as Christ teacheth in his Parable.

To subdue enemies it is ever very necessary to have a full army if wee looke for victory: for

Touching a handfull or small number 3 or 4000 these doe rather injury themselves then the enemy, they rather kindle and nourish warre, then end it; and doe rather hearten the enemy, then strike him with feare: anger him, then hurt him. What got Israel vnadvisedly by sending a small number 2 or 3000 against Ai? It was but losse to themselves, and encouragement to the Enemy. The *Lacedemonians* could do no good against the *Athenians* as long as their numbers were smal, but did hurt to themselves. But now for a full power, and to vse our best strength to obtaine the victory many reasons may perswade.

Thucid.2.

1. God taught *Iosua* to doe; when his small number was overthrowne, he

he commanded him to take all the men of warre. Ioſ. 8. 1. Tacid.

2. The heathen Oracle conſulted with, by the Lacedemonians, before the Peloponenſian warre, to know by what meanes they might beſt prevaile, gave this anſwer, that the meanes to overcome was to vſe their full ſtrength.

3. Thus ever did *Saul* and alſo *David*, and other Kings in Iſrael and Iudah: when they went againſt an enemy, they led out mighty forces, *Saul* againſt the Amalekites conducted an hoſt of 310000: *David* ſent againſt the Ammonites all the hoſt of mighty men, which were many thouſands. 1 Sam 11 8. & 15 4. 2 Sam. 10. 7.

4. The Romans in their warres ſent forth ſtrong Armies againſt their enemies 50 thouſand, or 24 thouſand the leaſt, 15000, or 12000, as their ſtories ſhew.

The benefit of a ſtrong Army is great, it ſtriketh feare where it commeth, and if not preſently reſiſted, it enricheth it ſelfe with ſpoyles; if it get the victory, it will maintaine

it selfe vpon the enemy, and abide with out feare. *Cæsar* maintained his warres in *France* vpon the *French* nine yeares; *Hannibal* his Army vpon Italy sixteene yeares; *Scipio* his host vpon Spaine all the time of his stay; a strong power prevailing gets confederates, to giue ayde and to help with supplyes; yea through feare it gaineth from the enemy, many falling off from him to the strongest side as the Kings which were servants to *Hadarezer* did, when *Dauid* overcame his host. One victory got with a full army is the winning almost of a Country. *Cæsars* victory at *Alexia*, drew almost all *France* to him: The French by one victory recovered the Kingdome of Naples. Its necessary therefore to put to our strength in warre, if we hope to prevaile, and not dally with our Enemy, to our owne hurt: but yet we must avoide two evils.

2 Sam. 10, 19.

1. Not to presume of our great strength against a weake enemy, as *Benhadad* the king of *Syria*, and his 32. Kings with him did, when he came

1 K. 20

came against *Abiah*: which great hoſt of his was overthrowne; ſo was *Zerah* with his ten hundred thouſand. And how ſoone was the *Armado* of Spaine called invincible, ſcattered and brought to naught here in our coaſts? For victory ſtandeth not in the multitude of an hoſt, but ſtrength commeth from heaven. 2 Ch. 14. *Anno* 1588 1 Mach. 3 15.

2. Not vtterly to deſpaire if we be inforced to fight with a ſmall power againſt a proud boaſting enemy. For in ſuch caſes God ſtrangely giveth victory, as ſhall be declared, Chap. 18. Thus much for the number.

Now when an Army of men, for their number is reſolved vpon, neceſſaries muſt be prouided anſwerably thereto.

1. There muſt be great ſtore of armes: ſuch of *Zabulun*, *Reuben*, *Gad*, and *Manaſſes*, as came to helpe *Dauid*, were furniſhed with all inſtruments of warre for battle. King *Vzziah* prouided for his men of warre throughout their hoſts weapons of warre, ſuch as were then vſed, ſpears, 1 Ch. 12. 33. 37. 2 Ch 26. 14

ſhields, bowes, ſlings, and other Armes. *Gorgias* hoſt was ſtrong and well harneſſed, as the ſtory relateth.

1 Mac. 4.7 Liv. 29. *Scipio* going into Africke againſt the *Carthaginians* made exceeding prouiſion of armes.

II. *Proviſion of victuals*. Of this the Iſraelites had care, before they warred vpon *Gibeah*; *Holophernes* his great hoſt had plenty of victuals, and carriages for all proviſion; that they might not want, for, indeede hungry bellies can neither fight, nor obſerve order. *Saul* by his raſh reſtraining of his Armie from taking food, made them to faint, and after through hunger to flye vpon the ſpoyle, and by eating bloud, to ſinne againſt God, *Fames ſeverior eſt bello*, Hunger is more ſharpe then the ſword. Alaſſe, how can they have courage, that pine with hunger? How can they ſtand againſt an enemy, that want ſtrength to goe vpright? Good leaders ſhould take to heart the diſtreſſe of their companie in ſuch a caſe, as even Idolatrous *Ieho-*

Iud. 20.10

Iud. 2. 17, 18.

1 Sam 14. 24, 30, 32, 33.

2 K. 3. 9, 10

ram

horam did. But ſome are like the *Amalekite*, who left his poore weak Egyptian ſervant to helpe himſelfe, or to dye for hunger. Alas what ſervice can poore hunger-ſtarved ſouldiours doe? or how can they bee made obedient when belly hath no eares? Therefore famous Generals have ever ſeene to this. *Cæſar* would not once moove towards the Enemie, before hee had proviſion. *Scipio* landing in Afrike, had his ſtore-houſes filled with proviſion. *Cyrus* in his expedition againſt his brother had, beſides his ordinarie Carts, foure hundred Waggons, loaden with victuals, not to be ſpent, but in time of neceſſitie. Where proviſion is not to prevent famine, there the hoſt is overcome without dint of the ſword: To have victuals, bring ſtore, be moderate from the firſt day in the vſe, give free & ſafe paſſage to Marchants and Victuallers to bring, and make ready payment; what is gotten from the Enemy, ſtore it vp, procure from confederates

1. Sam. 30. 13.

Bel. Gal. Liv. 29

Xenoph. exp. Cyr. 1.

confederates fauour to make ſupply in this kind; and to ſummon, as a ſtrong Army goeth along the Townes and Villages to bring in victualls and proviſion, vnleſſe they would be ruinated.

III. There muſt be ſufficient money to helpe every way all wants; money is the ſinewes of warre. *Holofhernes* with plenty of food, had very much gold and ſilver. King *Antiochus* opened his treaſure, and gaue his ſouldiers pay for a yeare; Souldiers well payed have the better courage; counceil and money prevaile where force cannot effect. By gold *Tacius* the Captaine of the *Sabines* got the Capitoll of Rome, *Aſdrubal* with money *Celtiberians* from the Romans. Mony may hire ſouldiers, buy victuals, and ſupply what is wanting for the moſt part; therefore wiſe warriers were not in this careleſſe, the *Carthaginians* had in their new *Carthage* in *Spaine* a treaſure to ſerve for the wars there. *Cæſar* had for his ſtore in *Noviodunum*, For his warres in France.

Judeth 2.8
1 Mac. 3. 28

How to make proviſion for money, reade Dr. *Suteliffe* his booke of war. ca. 2. pa. 18.

But though there be ſtore of mony, yet

yet must the Generall see to it, that poore souldiers be paid, the fraud in Officers must be prevented, and severely punished; money is not to be turned into provand, of which deceit a skilfull Commander hath written at large. Neither should Captaines be paymasters to souldiers, least they be, as they have beene notoriously abused, *Scipio* in Spaine paid his souldiers man by man; *Porsena* Commander of the *Hetrusians* stood by while every souldier tooke his owne pay, and so were they such that every one had his due; see what evils haue hapned by non-payment, or slacke paying of souldiers in Dr. *Sutcliffe* his booke.

See Sr. *John Smith* preface to his booke of this cousenage. *Liv*, 28. & 2

Pa. 74. cha. 4. part. 9

CHAP.

CHAPTER. XVII.

Of meanes abroad to be vſed before the warres begin.

NO Prince, nor Nation, may preſume vpon their owne ſtrength, worth and power; The Kings of olde time making warre, had beſide their owne, ayde from othere, and had confederates ioyning with them: *Chadelaomer* had Kings with him: *Abraham* alſo had *Aner*, *Eſchal*, and *Mamre*, aſſiſtants with him

Gen. 14. 1124.

him in his warre. The Kings of Canaan did helpe one another; and the *Ammonite* procured helpe of the *Syrians* to fight against *David*. The *Syracusans* by the helpe of the *Spartans* withstood the *Athenians*. Yea, the Romans themselves sought for helpe of others against *Philip* of *Macedonia*.

Ios. 10. 3. & 11. 1. 2 Sam. 10. 6. Thucid 5.

But here let not an *Amaziah* take ayde of Idolatrous Israel, least they be his ruine; nor let a *Iehosophat* help an *Ahab* for it pleaseth not God; secondly, let not wise men rest upon the helpe of Confederates, but have evermore of their owne, both to resist the enemy, and command ayders as *Tullus Hostilius* had; for confederates may prooue Cowards and false: the *Souzers* which came to ayde *Lewis Forze*, sold him at *Navarra* into the hands of *Lewis* the twelfth.

2 Ch. 25. 3 Ch. 19. 2. Guicciar.

Next is to make peace with such as may be iniurious, when we goe to warre with others. Israel in their hot warre against the Philistims, had Peace with the Ammonites.

This

This is neceſſary, leaſt while wee
1 Sam. 7. 14 ſet vpon one, we be invaded by ano-
Eſa. 37 9. ther, as it happened to *Senacherib*, who whileſt he invaded Iudah; had *Tirhakah* king of *Ethiopis*, comming foorth to make warre with him.

The third thing is, to entertaine intelligence from the Enemies friends and ſubiects, to gaine them from them, to cauſe diviſion betweene them. The Romans before they tranſported their forces into Africke, they aſſured themſelves of the Kings of *Numidia*. Before they ſet vpon *Philip* of *Macedonia*, they cauſed a revolt of many from him. The diſioyning of the hearts of ſuch as be at one with the enemie, is a great weakning of his power, and a way more eaſily to get the victory.

To make a rebellion, and to cauſe civill warres, is the ruining of the Enemies ſtate, and a ready paſſage to attaine our owne purpoſes; for they that ſtand for their owne ſafetie at home, cannot welll agree to reſiſt the attempts of forreigne powers. They may

may like the ſeditious Captaines in Ieruſalem ioyne together to fight againſt the Romans, but by ſlaying afterwards one another the Enemy ſhal at length prevaile, and they come to deſtruction.

CHAP.

CHAPTER. XIX.

Of the religious preparation before the Armie march.

When the Hoſt is preparedand readyto march forward, before it be moved in former mer times; among Gods people theſe things were obſerved and done.

I. There was a divine exhortation, or as we call it, a ſermon appointed by God before they went forth, to bee prea-

preached to them by an ordinary Teacher; sometime they had extraordinary men raised vp to encourage them. The Priests goe into the warrs, and sounded Trumpets, *Elisha* followed the Campe of the three Kings, going against *Moab*. And *Deborah* a Propheteſſe went downe with *Barak*. It's no question but Ministers may go into the wars, its necessary to have men of good gifts to preach to souldiers, but they must be good and conscionable to give example, zealous in reprooving, and gratious in prayer, that as *Moses* did, while the other fight they may pray, and helpe forward the victory. If such were in a Campe and reverenced, the Armie would prosper the better. *Abiiah* gathered courage by having the Lords Priests with him, when he set the battle in aray against the Idolater *Ieroboam*. The prayer and sacrifice of *Samuel* furthered Israelites against the Philistims. The French had an Archbishop in their host when they fought with King *Henry* the fifth. The *Spaniards* have their Priests with them,

Deut 20. 2, 3, 4. 2 Ch. 20. 14 & 13. 12. 2 K. 3. 11. Iud. 4. Exo. 17. 2 Ch. 13. 12. 1. Sam. 7. 9

and

and doe punish those that in word or deed doe offer them injury. Why should our Armies goe forth without good Teachers. King *Henry* the first had with him Priests whom he commaunded to pray whilest hee fought the glorious battle at Agen-Court.

III. The people of God in former times humbled themselves, not those onely which were at home, but the host of men which went out into the warres, they fasted, they prayed, and sought the Lord with teares, offering Sacrifices to God, and asked counsell of the Lord before, so did the *Israelites* going against *Benjamin*, So did they in the dayes of *Samuel*, whom they intreated to pray earnestly for them. So did *Iehosephat* when hee went out against his enemies. In like sort did *Iudas* and his people with him, they fasted, read holy Scriptures, and prayed fervently vnto the Lord for helpe. King *Henry* the fift before the battle of Agen-court with great devotion made prayers and supplications with his Priests and people, vn-

Iud. 20. 18 23. 26. 1 Sam. 7. 8

2 Mach 3. 44, 47 15. 9

to

to God and prospered. For what is it for vs to pray for those who in the meane space neglect prayer, despise it, and preaching, and give themselves instead of fasting and humbling themselves, to swearing, drinking, and whoring, filching, and other villanies, by which they call for vengeance against themselves? The Emperour *Otho* when he was to have a set battle with the *Hungarians*, proclaimed a fast, and commanded to call vpon the name of God before, that God might goe with them. The Romans before they began warre sacrificed to their gods, and prayed for successe; as is evident in their attempts, against *Hannibal*, and in their warres against *Philip* of Macedonia and *Antiochus*; yea they imputed their ill successe to the neglect and contempt of Religion not seeking to appease the wrath of the gods and to winne their favour before. *Scipio* going against the Carthaginians, made a prayer for successe, expressed in *Livie*, *Archidamus* bringing his army before *Platea* began with sacrifices crave helpe of the gods.

Liv. 22. 31.

Xenop: in exped: Cyr: Cic. de nat: deorum 3. *Liv.* 29.

Tucid 2. Plutarch. gods. Among the Lacedemonians, when their King went to ioyne battle, he first offered sacrifice. *Isaac Bassa* going against *Scanderbeg* would not moove forward, before hee had made his prayer to God for successe. All which condemneth the Atheisticall Commanders and souldiers which in these dayes dare contemne these religious duties which are to be performed vnto the Lord God of hosts.

III. They had a strict charge to keepe themselues then from every thing: and withall to put away wickednesse, especially Idols, and to punish foule offenders as *Iosua* did *Achan*, before he went the second time against the Enemy, and to separate Idolaters from them, whom God hateth. *Salomon* telleth vs, that wisedome is better then weapons of war, but, saith he, one sinner destroyeth much good; If wisedome and weapons cannot save where there is but one vile and notorious ill liver, how shall we imagine that they shall prosper, where a most there are an whole

Deu. 23. 9. 1 Sa. 7. 3, 4 Iosh. 7. *2 Ch. 28. 7, 8.*

host

hoſt of them? Some are ſwearers, ſome beaſtly drunkards, ſome filthie whoremaſters; and not a few contemners of Religion; and many of them the ſcumme and out caſts of Pariſhes: How can we expect God to be with them? or for vs, by them without reformation? That worthy *Scipio* in going to give battle to the *Numantines* abandoned all Bawdes, Whores, Couſeners, Coggers, Diviners, and Figure-flingers, Should the Heathen cleanſe their hoſts of ſuch wicked ones, and ſhall Chriſtians make no conſcience hereof?

IV. They laboured for faith and confidence in God, *Iehoſophat* preſſed this hard vpon the people, when they went forward: *Aſa* had his eyes vpon God, and its ſaid the victory was given to *Abiiah* and his armie, becauſe they relyed vpon the Lord. This confidence in God delighteth him, and they ſhall proſper that truſt in him.

2 Ch. 20. 20. & 14. 11. & 13. 18. 1. Ch. 5. 20

To reſt vpon any meanes is vaine, though the beſt is to be vſed, and not neglected; For, though a horſe bee

prepared

Pro. 21. 31 prepared for battle, yet is he a vaine thing for ſafetie, neither is a King ſa-
Pſa. 33. 17 ved by the multitude of an hoſt, nor
Pſa. 33 16. the mighty delivered by much ſtrength: *Ieroboam* with his 800 thouſand loſt the battle. The Perſian *Xerxes*, who had his tenne hundred thouſand by land, and ten hundred thouſand ſhips by ſea, an incredible hoſt, yet was vanquiſhed and overthrown. *Amurah* the Turke, comming with ſeven ſcore thouſand againſt the poore Prince *Scanderbeg*, was wearyed in warring, dyed in the voyage, and ſo the army returned with ſhame. A
Eccleſ. 9. 14, 15. great King ſaith *Salomon*, may come againſt a little City, and not be able to winne it, though few be in it, being governed by the wiſedome of a wiſe man, though but poore. Its folly therfore to relye vpon ſtrength and multitude of men, but vpon God alone in the vſe of all lawfull meanes.

Neither though their ſtrength was ſmall, and their power weake, did they faint, when they had warrant from God to fight. For the Lords people know, that God can deliver,

and

and safety is from him. It is nothing with him to helpe, either with many, or with few which haue no power. He it is that hath power to helpe, or to caſt downe, to make to ſtand in battle, or to flye and runne away. One *Sampſon* ſhall beat downe a thouſand ſometime; By two, *Ionathan* and his Armour-bearer, the Lord can diſmay an hoſt of 30 thouſand Charets, 6000 horſemen, and innumerable foot. By 300 *Gideon* that godly valiant man, he can affright a huge multitude of which there were ſlaine on hundred & twenty thouſand with their Kings in one day. By 318. men he gave *Abraham* and his confederates victory over foure Kings and their Armies, who before were conquerours over five other Kings and their hoſts. By 7000 conducted by a wicked *Ahab*, he put to flight the hoſt of *Benhadad* with 32. Kings. By 12000 he made Iſrael to ſubdue the Midianites, to ſlay five Kings, to take priſoners 32000 perſons, the prey and ſpoyle of 72000 beeves, 61000 Aſſes, and of ſheepe 675000, and all his glorious victory

Pro. 21. 31
2 Ch. 14. 11.
1 Sa. 14. 6.
1 Ch. 25. 8. 3. 18.
Lev. 26. 37.
Pſa 89: 43
1 Sa 13. 5. & 14 13:
Iud. 14, 15
Iud 7: 12. & 8. 10.
Gen. 14.
1 K: 20.
Num 25. 49.

obtained

Warres of the Iewes.

obtained without the losse of one man. The Iewes fighting with *Gallus* the Roman, slew of his host 516. horse, and 27. thousand foot, and lost but 22 persons of their owne. And least men might thinke these to bee rare and extraordinary, and not the like helpe now from God to be expepected; let such consider of after victories given of God. For though some of these were miraculous, yet other some of them were such, as God in after times hath shewed the like. *Iudas Machabeus* with 8000, destroyed an hundred and twentie thousand; at another time with tenne thousand men he vanquished one *Lysias* with sixty thousand chosen foot, and five thousand horse. The like victories God by his ayde and providence hath given to the Heathen. *Milciades* the Noble Captaine of the Athenians with 11 thousand overcame above an hundred thousand horse and foot, sent by *Darius*, son of *Hisdaspis* to invade Grecia, *Leonidas* with an handfull of Lacedemonians slew twenty thousand Persians. Great

2 Mach. 8. 20.

1 Mac. 4. 28. 29.

Alex-

Alexander with an Army of thirtie two thousand, conquered the world, and subdued mighty Opposers. Among Christians incredible victories have beene hotten by the lesser number; *Charles Martell* father to King *Pippin* fought with a very few against foure hundred thousand Saracens, of which hee slew three hundred and seuentie thousand. *Zisca* that everlastingly renowned Bohemian, in eleven set battles, and blind in three of them, went away victorer over all the powers that the Emperour ever made against him. But to speake of our owne, and almost vnmatchable victories in France; King *Henry* the fift with 15000 men at *Agincourt*, overcame the whole power of France an army of 52000, and slew one Archbishop, eight Earles, twenty sixe Barons, fifteene thousand Knights, and above ten thousand others, with the losse of onely sixe hundred on our side, and onely two of great note, the *Duke of Yorke*, and the *Earle of Suffolke*. Great and glorious was the victory gotten at *Poictyers* by *Edward*

the

the blacke Prince, *Edward* the third his ſonne, who with eight thouſand wearied ſouldiers vanquiſhed King *Iohn* of France, whom he tooke priſoner, and ſcattered his Armie of 40 thouſand, of which tenne thouſand were ſlaine: in which victory were taken priſoners beſides the King, *Philip* his ſonne, ſeventie Earles, fifty Barons, twelve thouſand Gentlemen, ſo they tooke and ſlew more, then they were themſelves. The battle at *Creſſy* was wonderfull; for there were but of Engliſh commanded by King *Edward* himſelfe one thouſand, one hundred and eightie, yet prevailed they againſt the French King and the King of Bohemia, who had an hoſt of ſeventy thouſand, in which were ſlaine the King of Bohemia, eleven Princes, eightie Barons, one hundred ane twenty Knights, and thirty thouſand common ſouldiers. So as wee may ſee how that glorious victories haue beene obtained by handfulls of men in compariſon of the conquered. When God will haue men to prevaile, neither wiſedome, nor counſell

nor

nor vnderſtanding can be againſt his will, no nor power be it never ſo great; For many are the devices of man; but the counceil of the Lord, that ſhall ſtand; as hee hath thought ſo ſhall it come to paſſe, and as he hath purpoſed, as the Prophet ſpeaketh, ſo ſhall it be. Prov. 19. 21. Eſay 14. 24.

Therefore let all the care be to haue God on our ſide; for if he be with vs who can be powerfull againſt vs? Surely none. *Xenophon* that worthy Philoſopher, and noble Captain being but a heathen when his men were in diſtreſſe encouraged them thus, willing them to put confidence in God; for that (ſaith he) he was able to ſaue a few out of the hands of many, in what danger ſoever they were; he can ſtrike feare ſuddenly into the hearts of almoſt Conquerours, and make them run away and none purſuing them, as he did the Syrians; he can ſet the ſword vpon the necke of one another, and cauſe them to kill one another; as he did the Philiſtins, Midianites, and the armies of three *Xenoph. exp. Cyr. 3.* 2 K. 7. Iud. 7. 22. 1 Sa. 14. 20 2 Cro. 20. 23. & 32. 21.

Kings; he can send an Angell to kill an hoſt of mighty men of valour, even an hundred and fourescore & fiue thouſand in one night. In a word, he can doe what he will in Heaven and in Earth. Therefore let vs thus prepare to meet him, to make him our Captaine, our Guide and Commander, then ſhall we haue good ſucceſſe, and proſper, as others haue done.

CHAP.

CHAP. XIX.

Of laying good grounds aforehand to ſpeede well, and of a peaceable and a lawfull proceeding againſt an Enemie.

THere is nothing more deſired in making war then to proſper in the enterprise: This all wiſh, and without ſome hope of this, who would adventure to enter battell? Therefore men ſhould ſtudy aboue all other, this point chiefly.

Now to ſpeede well the way is,

I. To hearken to Gods voice, and ſerue him. For, ſaith the Lord, Oh that my people had hearkened vnto mee, and Israel had walked in my wayes, (marke now what would haue followed) I ſhould ſoone haue ſubdued their Enemies, and turned my hand againſt their Adverſaries.

Pſal.

II. To haue him with vs, and to fight for vs; *Abijah* ſaid, beholde, God himſelfe is with vs for our Captaine: And it was *Hezekiah* his comfort, with vs is the Lord our God to help vs, and to fight our battells; Feare not, ſtand ſtill, ſaith *Moſes* to *Iſrael*; and why? For the Lord, ſaith he, ſhall fight for you: He goeth with you againſt your enemies to ſaue you: when God went out before *David* againſt the *Philiſtims* he ſmote their hoſt and ſubdued them.

2 Cro. 13 12.

2 Cro. 32. 8

Exo. 14. 14

Deut. 20 4

Oh but it will be demanded, How may we haue God with vs, to fight for vs, and giue vs victory?

1 Cro. 14. 23 26.

Surely if 1. the warre be of God, iuſt and warrantable: in this warre he helped the *Reubenites*, and other

2 Cro. 5. 20.

Tribes,

Tribes, and caſt downe their enemies. 2. That it be taken in hand with good aduiſe, and be eſtabliſhed by counſell. 3. That ſuch a holy preparation be made, and ſuch duties performed, as before is ſet downe in the laſt chapter; for ſuch proſpered. 4. That they reſt vpon God, truſt in him, relye vpon him, and goe out in his name againſt the enemie; for who euer truſted in God and were confounded? Its ſaid that by faith the valiant ſubdued Kindomes; So much is aſcribed to confidence in God. To this, and for reſting vpon God the Scripture aſcribeth the happy ſucceſſe of *Aſa*, of *Abijah*, of the *Reubenites*, and other, againſt their many and mighty Enemies. Pro:20:18 1 Cro:5:20 2 Cro: 14. 11.& 16.8 & 13. Heb:11.33

But if men will needs goe to war, and God not with them, the warre vnjuſt, the attempt raſh, as in the Iſraelites, in *Amaziah*, and in *Ioſiah*, the wicked ſonnes of *Eli* in the hoſt, drunken, whoring, profane Prieſts, ſacrilegious *Achan* vnpuniſhed for his ſacriledge; and no pious preparation vnto ſo weighty a work, Deut:1.42 2 Cro:25. & 35.

wherein so many thousand liues doe lye at the stake; But open prophanesse, boasting of our owne strength, vaunting of our valour, resting on the Generals wisdome, the courage of Captaines, disesteeme of the Enemy, as *Benhadad* did of *Ahabs* army; to goe poorely provided with small provision, with a Company of raw and vnexperienced fellowes, but ripe enough in wickednesse, without order, without government, what good successe can be looked for? How can God goe out with such rebels against him, seeing he hateth iniquity, and abhorreth presumptuous Transgressours.

If good grounds be laid as aforenamed, then may an host goe forward with good courage; but yet before the force of Armes and hostility be shewed, God (who hateth vnnecessary bloudshed, and abhorreth men of violence) commanded *Israel* to offer peace first; for it may be the matter may be ended without bloudshed: The *Israelites* before they went against *Gibeah* and *Beniamin*, sent to

Ps. 5. 6. Deut 20. 10 2 Sam. 10. 18, 19.

haue the ſonnes of *Belial* deliuered to them to be puniſhed, if they could haue obtained it. *Iephtah* before the warre began ſent meſſengers againe and againe to the King of the *Ammonites* to prevent bloudſhed, if it could haue beene prevented. Iud: 20. 12 13. Iud: 11.

In ancient time thoſe that firſt began warre vſed to ſpeake before they did ſtrike, and ſhewed the cauſe of their taking vp armes. *Machabeus* deſired paſſage through *Ecbron* firſt. *Ceſar* minding to aſſaile *Arioviſtus*, ſent him a defiance aforehand; the Lord himſelfe in leading to puniſh rebellious mankinde, alludeth to this courſe, and acquainteth them with his determination, to come againſt them; and therefore he ſpeaketh as a man of warre, commanding to blow the Cornet in *Gibeah*, and the Trumpet in *Ramah*, and to cry aloud at *Bethaven*. Becauſe the *Amalekites* came ſtealing vpon Iſrael, to fight with them, the Lord reuenged it ſeuerely vpon them, and would haue a booke of remembrance writ- 1 Mach: 6. 48. *Lib. de Bello Gal.* 1. Hoſea 5. 8. Exod. 17. 8 Deut: 25. 17, 18.

ten against them, to haue warre with them for ever.

Its wisedome to demaund right, and to propound conclusions of peace, with a prepared host. Thus proceeded *Israel* against *Beniamin*, & *Ieptah* against *Ammon*; for if so, peace take place, it is well, if not, the party wilfull may consider what he certainely may expect: yet in honestly intending peace, take heede of circumvention, in dealing with a dishonest and subtill Adversary, who vnder shewes of treaties of peace intendeth nothing lesse, as did *Scipio* with *Syphax*, and *Metellus* with *Iugurth*, and the *false-hearted Spaniard* with the vpright minded *Queene Elizabeth*. By his treaties hee onely sought to make her secure, and to distrust nothing, till he had suddenly invaded her land; He that eateth with such a divell had neede of a long spoone: while plaine-meaning *Abiiah* was speaking honestly to *Ieroboam*, he craftily laid an Ambush in the meane space, for to overthrow him;

Liv. 29.

Salust.

him; whence note, that an idolatrous Politician, is a very Machivillian, and not to be trusted. He that vpon policie frameth his religion, and maketh that a cloake, for getting and keeping an earthly state, he is no more to be trusted then a divell.

H5 CHAP.

CHAPTER. XX.

Of marching forward and encamping.

WHen peaceable meanes cannot prevaile, but that the cauſe muſt needes be tryed by the dint of ſword, then muſt be conſidered and care had of marching on. The Lord himſelfe ſet an order in going forward, and in marching to his people: firſt, he himſelfe went before them in a cloud by day, and a pillar of fire by night, to leade their way: but when the enemy with a mighty hoſt was behinde them, then the Lord got himſelfe betweene his people and the *Egyp-*

Exo:13.21

tians,

tians, to overthrow them; for as Generall he cared for the safety of his Army which he had brought out of *Egypt* with a powerful hand. 2. He appointed that Captains chosen should leade the people. 3. That the people should set forward every one after their families according to the houses of their fathers with the Ensigne thereof, the cloud being taken vp. 4. Before they marched the trumpets sounded, and in marching they kept ranke, observing order; the weakest went hindermost. The Heathen also did see to this: They could march every one in his way, not breaking rankes, not thrusting one another, but every one walking in his path; so they kept an equall distance from one another; If they be too neere they are troublesome to themselues that they cannot vse their weapons; if too far asunder they make way for the Enemy to breake in vpon them; disorderly marching may not be endured. *Scipio* corrected such as hee espied out of ranke; so did *Cato*, who would strike them with

[2] Exo. 14. 19 24. Deu. 10. 9. Num. 2. 34 with verse 2 Num. 2. 17. Ioel 2. 7, 8. Chro: 13. 33. 3. 5. See the margin. Deut. 23. 18.

Flor. epit. Liv. 58. & 34.

with his leading staff: and commanded the Captaines to chastise them.

In going on, spies were wont to be sent forth before, to discover the Enemie; This did *Saul* when he went against *David*; *Iosua* sent spies into the land before him to know how the people were affected. For to heare of feare and terrour in the Enemie is a great heartening to goe forward. This whetted on *Gideon* to set vpon the *Midianites*, and much strengthened his heart. This sending forth or going to learne somewhat from the enemie, was commanded *Gideon* by God himselfe. So *David* sent out spies to vnderstand what *Saul* did. And *Machabeus* sent spies into the host of the Enemies, and so did *Ionathan*. Its wisedome to haue some with the Enemy to discouer his purposes and designements, if it may be, as *David* had *Hushai* with *Absolom*, and men secretly in *Ierusalem* to bring him newes. *Gabrias* the Athenian Captaine said, that he deserved no the name of a Generall, that vnderstood not the estate of his Enemies.

1 Sam: 13. 22, 23.

Ios: 2. 1. 9.

Iud: 7, 10, 11, 13

1 Sa: 26. 4

3 Mach: 5: 38; & 12: 20

Plut. Apoteg: Lacon.

mies. *Livie* reporteth that *Hannibal* vnderstoodwhat was done in the Enemies Campe, as well as they, partly by espialls sent into the Campe, and partly by his owne diligence. God himselfe sometime by his Prophet did extraordinarily reveale the secret counsel of the Syrian vnto the King of Israel to prevent mischiefes. From God and man Generals are taught to learne, and see, and vnderstand what their Enemies doe. 2 K. 6. 9.

When they march and doe secure themselues from ambushments, and dangerous passages, they must consider well where to encamp; as the Syrian King did warring with Israel. 2 K. 6. 8.

The encamping of Israel by the Lords direction was foure square, and the Tabernacle in the midst with Priests and Levites to attend their office. Num. 2.

There were foure standards pitched; the first of *Iudah* Eastward, the second of *Reuben* Southward, the third of *Ephraim* Westward, and the fourth of *Dan* Northward. To every of these belonged two Tribes, so as three Tribes was vnder one standard, and

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the whole hoſt of all three numbred togerher; Then were there enſignes, which were pitched alſo by the ſtandards, which were the enſignes of their Fathers houſes: In marching they kept this order: 1. the Eaſt ſide went forward, and then the South-ſide, then the Weſt, and then the North; before all which went the Arke, to ſearch out a reſting place for them; and when it ſet forward, or reſted, a holy ſpeech was vttered by *Moſes* either time; this was the manner of encamping, and marching in the wilderneſſe.

Num: 10. 5,6,14,18 21,25.

Num: 10 33. 36.

But they had alſo another kinde and forme of entrenching which was round, as appeareth by the manner of ſpeech according to *Innius* and *Tremelius* tranſlation; *David* is ſaid to come, *ambitu plauſtrorum*: ſo as they lay it may ſeeme intrenched round with carts. They had a care to lodge ſafely by intrenching themſelues. *Gorgias* campe was ſtrong compaſſed about with expert horſemen. This *Caſar* had ſpeciall care of, he would not neglect this worke at

1 Sa: 17. 20

2 Mach. 4. 7.

any

any hand, nor bee deterred by his enemies, tending to offer battell to hinder the same. *Fulvius* the Proconsul neglecting this was suddenly set upon by *Hannibal*, and overthrowne and all his company. So was *Ludowike Nassa* brother to the Prince of *Orange* slaine, and most of his company, through idlenesse, and want of skill withall, to entrench well themselues. In Israel the Generall was ever in the Camp. *Saul* was alwayes in the Campe; so was *Moses*, and *Iesua*, *Ioab* in the host, and *Gorgias* in his Campe. Heroicall hearts should disdaine to follow pleasure, though lawfull, when they should be in the field; this contempt of pleasure was in *Vriah*, one of *Dauids* Worthies, because the General, and the host lay in their Tents.

Bel. Gal. 2. Civ. 1. *Liu. 27.* *Anno 1568* *2 Sam: 11. 11.* *1 Mach. 4. 4.*

They did encampe in as conuenient places as they could, by wells of water, and trees, as *Israelites* did, and as did the *Philistims* by a fountaine; *Gideon* by the well of *Harod*; and *Tymotheus* the wicked Heathen, and

Num: 21. Exod: 15. 27. & 16. 13. 15 *1 Sa: 29. 1* *Iud. 7. 1.*

Ionathan

1 Mach:5. 37. & 11. 67.
Exod:18.6 & 19.2.
1 Sa:26.3. & 28.4. & 31.1.
Nu:21.12. & 32.1.
Deut:10.7
Iudg:6:33. & 7.8.
1 Chro:11. 15:

Ionathan at the water of *Gennesar*, vpon or by a hill or mountaine, as *Moses* with *Israel* did; and *Saul* vpon *Hachilah*, and on Mount *Gilboah*. Also in vallies and plaines, as *Israelites* did in the valley of *Zared*, and in the plaines of *Moab* neere *Iordan*: and in *Iotbah* a land of rivers of water. The host of *Midian* pitched in the valley of *Iezreel*, and the *Philistims* in the valley of *Rephaim*, which a strong host may dare to doe.

Iud:7.8
2 K:7,7
1 Mach.9:2 & 4.20
Iudg:7,11
2 K:7:8: 10
1 Mach: 4: 23

Whersoever they encamped, they had their tents to lye in, every one had his tent; not onely Israelites in their owne land, but also the Heathen: so had the *Syrians*, and *Demetrius* host vnder *Bachides* and the lewd *Alcimus* and others. And in these tents they lay by rankes; by which they tyed their horses and Asses, and in which they laid vp their victualls, treasure, and such things as they had. For in them were found golde, silver, raiment, blue silke, purple and great riches.

Before

Before they remooved there was warning given throughout the whole hoſt, and it was tolde them what they ſhould doe. Till they remooved they ſet diligent watch, and carefully keepe it, eſpecially when they thought an enemie ready to ſet vpon them. Ioſ:1.10, 11. & 3: 2,3,4 Iud:7:19 1 Mach:12. 27.

CHAP.

CHAPTER. XXI.

Of ordering an hoſt in drawing neere to the Enemie, and What is elſe to bee done, and conſidered of before the comming of the battell.

2 Sa. 18. 2. *David* ſending out an Army to ſubdue his proud rebellious ſon *Abſolom*, divided the whole hoſt into 3. parts, and ſet principall Commanders over the ſame. *Ioab* over one, *Abiſhai* over the other, and *Ittai* over the third. So did *Iudas* divide

vide his Army into three Companies and sometimes into foure parts. Against *Cendebeus*, he divided his men, and set his horse in the midst of the foote; because the Enemies horse were very many. *Bachides* in his battell against *Iudas*, divided his horse into two troupes, and put his slingers and Archers before the host, and in the foreward were all the mighty men, and *Bachides* himselfe in the right wing. Wise and experienced Commanders, know how to order and embattaile their men. The Enemy, the place, the occasion offered are in this matter seriously to be weighed; *Hannibal* ordered his Army, sometime one way, and sometime another as reason led him. And so did the *Romans*, *Cæsar* and others. *Saul* set his battaile in array against the *Philistims*, but the manner how is not set downe.

1 Mach 5. 33. 2 Mach: 8. 21.

Ca. 16, 7.

1 Mach: 9. 11, 12.

Liv: 30. & 31. & 23. 29.

1 Sam 7. 2. 13.

Before the joyning of battell foresight and great wisedome is required. For 1. there lyeth at stake the precious lives of men. 2. The disorder may bring great damage. 3. The

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due commendations of all former preparations, deliberations, and wary proceedings, is here retained or loſt. 4. The victory procureth renowne, and cauſeth triumph and ioy. 5. But the overthrow bringeth ſorrow, diſgrace, and the priſoners taken captiue, to be at their enemies will; the very conceit whereof in ſome, hath beene ſo contrary to their minds, as they rather haue deſired death then to fall into an enemies hand. This made *Saul* to kill himſelfe, which he did (ſaith *Ioſephus*) becauſe he was a faint-hearted coward. *Zimri* did burne his pallace ouer his owne head. And *Razis* acted a deſperate part vpon this ground. In *Numantia*, where 4000 ſouldiers, who held out 14 yeares againſt many thouſand Romanes; yet wearied at length they reſolued vpon a ſtrange, and deſperate end, which was to gather all their Armes, monies and goods together, and to ſet them on fire, and to burie themſelues in the flame, that ſo *Scipio* might not haue any of them captiues to triumph ouer.

In the wars of the Iews

2 Mach. 14. 41. 46.

ver. This maketh many ſtout courages in battell deſperate, to fight like Lyons, and will not yeeld till the fatall wound come, and they be deprived of life.

Great conſideration therfore muſt be had before a Generall put all to hazard. 1. Of his owne number and ſtrength, and then of his Enemies. 2. Of the quality and condition of his ſouldiers, whether young and raw, or old and experienced; for its not number, but valour and skill which chiefly prevaileth. 3. Of their fitneſſe to fight, if it be after travell, when they be hungry, thirſt, and weary, perhaps againſt freſh, liuely, and a well prepared Enemie. *Liv.44.*

Æmilius would not charge vpon *Perſeus* in *Macedonia*, becauſe of his ſouldiers vnfitnes by travell, though they deſired to fight, vntill the next day. *Clearebus* would not ſet vpon his enemie, becauſe he perceived his ſouldiers to bee faint and hungry. Therefore the *Romanes* before they entred battell refreſhed well their men with victualls, and reſt, as *Veſ-* *Xenoph: in exped.Cyr.* *Liv.16,21*

Warres of the Iewes.

patian did when he encamped about *Iorpata* wherein *Iosephus* was. So *Hannibal* would haue his men dine well, to lye warme, and take rest before they fought with the Romanes at *Trebia*; Such commonly as haue fought when their Army was wearied with travell for want of rest, or faint for food, haue miserably perished. As did *Asdrubals* army at *Metaurus*, and so the *Gaules* by the Romanes. *Puigallure* his men were cut off by *La Nove*, when he would needes set vpon the Protestants after two dayes and nights continuall march. 4. The Generall is to consider, whether feare possesse the hearts of his souldiers: Its a great hinderance to the victory: Its threatned as a punishment; fainting of heart seized vpon the *Canaanites*, and gaue courage and assurance of victory to *Iosua*. A trembling through feare is a signe of destruction. We never reade of *Sauls* daunt of spirit, and fearfulnesse in all his many battells, but onely before the last, in which he and his were

Historia de troubl. de Fra. l. 3.

Liv: 26. 37.

Ios: 2. 9. 24.

1 Sa: 28. 5.

were overthrowne; then its ſaid, that he was afraid, and his heart greatly trembled. Some feare may poſſeſſe the heart of a Commander ſometime, but a ſodaine and vnwonted feare in a General as *Saul*, is an ill token, as it was in one of the Kings of Hungary, when he put on his helmet to goe againſt the great Turk: In which battell he loſt his life, and the chiefe City of the Kingdome; A great feare over a whole hoſt at the ſight of the Enemy, foretelleth their overthrow, as it happened with the hoſt of *Timotheus* conſiſting of 120000 foote and 2500 horſe at the ſight of *Iudas* with a handfull: and as it hapned to the Army of *Sigiſmund* v on which fell a panick feare, when *Ziſca* was but comming neere. Till feare was removed *Cæſar* would not ſet forward againſt *Arioviſtus* and the Germanes. *Iudas Machabeus* would needs fight, when many of his company was in feare, and conveyed theſelues out of the hoſt, but it coſt him his life.

2 *Mach:*12 20.22.

1 *Mach:*9. 6.10.18.

Therefore to prevent or remoue feare,

feare the Lord himselfe spake to his Generals, exhorting them not to feare to *Moses*, to *Iosua*, to *Gideon*, yea he sent his Prophet sometime to encourage them; and appointed a sermon or set speech for the Priests to deliver before the host went out. Hence it was that Kings made Orations to their Captaines and Souldiers, and so did other Generals. Histories humane are full of them, and very many speeches are recorded in the Bible, the scope whereof was to remoue feare, & to encourage them to fight. In *Exod.* 14.13,14. is *Moses* speech. In *Deu.* 20.2,3,4- the priests: in *Iud.* 3.28. *Ehuds*: in chap.5.14. *Deborahs*: in chap. 7.15, 18. *Gideons*: in 2 *Sam.* 10. 12. 1 *Chro.* 19.13. *Ioabs*: in 2 *Chro.* 20.15. 17.20. *Iehaziel* and *Iehosophats*; in *Esai.* 7.4. *Esaiahs*; in 2 *Chro.* 32.7,8. *Hezekiahs*: in 1 *Mach* 3.18.22.& 4.8.11. & 2 *Mach.* 8.16.& 9.44.& 13.7.& 13. 14.& 15.8-10. *Iudas Machabeus* his orations: in 1 *Mach* 9.44. *Ionathans*: in ca.13.3. *Simons*. Out of which may be gathered good matter for a General to speake vnto his souldiers.

Deut:3,2 Ios:1:8. & 10:8:& 11 6. Iud:6:4: 2 Cro:20: Deut:20: 3,1:

CHAP.

Chap. XXII.

Of many things to further the succesſe in the battell.

THere are not a few things which may greatly helpe to gain the day, if men muſt fight: but if thou dareſt not, then wiſely prevent it, or if the enemy will flye, give him leave; King *John of France* found the miſchiefe in forcing the blacke Prince to fight; and ſo *Charles* the fift loſt his armie by intercepting our *Henry* the fift. Hereupon *Themiſtocles* would

permit

permit the Grecians to breake the bridge over *Hellespont*, which *Xerxes* caused to be made, least the enemy having a desire not to fight, might want a meanes to retire backe, and so bee forced to fight against their wills, which will make Cowards valiant.

But if it be resolutely determined vpon to fight. I. Foresee the secret traps layd, and ambushments, which may in the fight sodainely come vpon the souldiers when they bé fighting. This *Ionathan* foresaw, and so got the day, though at another time not wary enough, his host was scattered by an Ambush. *Hannibal* by such a subtletie overthrew the Romans at *Trebia*, and *Thrasamene lake*, and was hereby much holpen in the battle at *Cannæ*.

1 *Mach*, 10 79. 80. & 11-68, 69.

II. Not to trust too much vpon Associates, least they faile as the *Celtiberians* did the *Scipios* in Spaine, and the *Albanes*, *Tullus Hostilius*. The *Swizers* which came in the ayde of *Lewis Sforza* sold them to his enemy *Lewis* the twelfth: secondly, doe

not trust fugitives from the enemies; for two Spaniards in the warres against the Venetians feigned themselves fugitives with intent to kill the Generall of the Venetians called *Alvia*, as before is noted. And 500 Numidian Horsemen at the first encounter betweene the Romans and *Hannibal*, left *Hannibal* and fled to the Romans, leaped from their horses, threw away their apparent weapons and humbled themselves at the feet of the Romans, who gaue them credit and entertainment: but these not now mistrusted having weapons secretly, when the Romans were busie in fight, came vpon them behind vnexpected, and so mightily furthered *Hannibal* to get the victory at *Cannæ*. Lastly, trust not such as may iustly be suspected, the Lords of the Philistims had learned this, and therefore would at no hand admit of *David*, and his companie, to goe into battle with them against Israel. 1 Ch. 12. 19.

III. To strive for advantages as much as may be, as 1. of the *place*;

1 K. 20. the *Syrians* imputed much to the place, making a great difference betweene the hils and the vallyes; our victory at *Newport* was much holden by the benefit of the place: secondly, of the *wind* behind them, as it was to *Hannibals* hoſt at *Cannas*, but on the faces of the Romans, which being Southeaſt and ſomwhat ſtrong carryed the duſt into the eyes of the Romans, and ſo did them much hurt. By the wind God helped *Theodoſius* againſt the Tyrant *Maximus*; thirdly, get advantage of the *Sunne*, if it be hot, and ſhining foorth, it is hurtfull to thoſe that have it vpon their faces; it fainted the *Gaules* fighting with the Romans. Fourthly, take advantage of the diſcord when it hapneth betweene Commanders and Captains in the Enemies camp. By this the *Æquians* prevailed againſt the Romans, This overthrew the Athenian Army in Sicile: this gave the victory to *Charles* the fift over the Proteſtants, when the Duke of Saxonie, and the *Lanſgrave* of Heſſen could not agree.

Theod. hiſt. Eccl. Lib. 5.

Liv. 4. Thucid 6. Sleidan.

Through

Through dissention of Captaines, the French lost Naples, and *Amurathes* the Turke got Nicopolis thorow the discord of the French and Hungarian Captaines. Fiftly, make advantage of the *Army parted*, or not the whole met together; This advantage *Iudas Machabeus* tooke at *Gorgius* comming out from his campe. So the Romans set vpon *Asdrubal* to prevent his ioyning with *Hannibal* in Italy. Sixtly, when the enemy is out of order: Seventhly, *when he is setting his men in array*: Eightly, in the time of *encamping*, then to set vpon them as many wise Commanders have done; These and such like advantages are to be observed, taken, and wisely pursued. 1 Mach: 4. 1. 4.

IV. To vse stratagems, so did *Iosua*; yea the Lord himself wrought so a worke miraculously, as the host of Israel was refreshed thereby, and the enemy strongly deceived, by the sunne-shine vpon the water: by stratagems *Hannibal* and *Scanderbeg* prevailed mightily, for inventing whereof they both were very subtle. Ios. 8. 2 K: 3. 22, 23.

But ſtratagems muſt bee ſuch as are nor to the breach of oath, againſt godlineſſe, againſt the law of nature and nations.

V. To vſe meanes to make the enemy ſecure, that ſo they may bee ſurprized vpon a ſodaine. Thus 1 Sam. 11. 3.10. thoſe of *Iabeſh Gilead* did with *Nahaſh* the king of the Ammonites, till *Saul* came ſuddenly vpon them, and vtterly diſcomfited them.

VI. To vſe good expedition, and ſuddenly to come vpon an enemy, 1 Sam. 11. as *Saul* did vpon *Nahaſh*, *Ioſua*, vpon the five Kings beſieging Gibeon; and ſo vpon foure Kings at an other time. By this ſodaine ruſhing vpon *Iudas*, *Gorgias* hoped to have prevailed, but was prevented. But *Iudas* by a ſodaine comming before day into the camp of *Antiochus Eupater* which conſiſted of an 110. thouſand foot, of horſe, 5300, Elephants 22, & 30 Charets armed with hookes, he went to the Kings Tent, and with his company ſlew 4000, men, and the chiefeſt of the Elephants, and ſo filled the campe with

Ioſ. 10. 9. & 11. 7. 2 Mach: 4: 1, 2. 2 Mach: 13: 1.

feare

feare and tumult, returned with good succeſſe; *Hannibal* ſpeedy comming from far vpon *Flaccus*, overthrew him at Herdonea. *Sylanus* by this meanes chiefly vanquiſhed his enemies in Spaine. *Liv.* 26. 27

VII. To be all of one heart, for God, for their King and Country, and the ſafetie of the whole hoſt, and ſo of themſelves, faithfully endeavouring to performe the truſt committed to them, every one in their place, to the helping of one another for obtaining the victory. The great hoſt of 400000 Iſraelites were gathered together as one man; and were knit together as one. Iſrael came out to goe with *Saul* againſt *Nahaſh*, with one conſent, as one man. The Canaanitiſh Kings and ſeverall Nations of them could ioyne together as one, with one accord to fight againſt *Ioſua*, *Ioab*, and *Abiſhai* conſented to ſuccor one another at need ſhould require. We never read that the Commanders iy Iſrael were at odds to hinder the good counſell of one another, but agreed as one man Iud. 20. 21. 8, 11. 1 Sa. 11. 7. Ioſ. 2. 9. 2 Sam. 10.

against their enemies. Of discord and the mischiefes therof, you haue heard before. The Iewes, though their leader *Ionathan* was traiterously slaine, taken in a trap, by the false dissembling *Tryphon*, yet they incouraged one another, and went close together to fight, being of *Iudas* mind rather to die manfully for their brethren, then to staine their honor.

1 Mac: 12. 50.
2 Mac. 9, 10.

VIII. To haue a watchword, as *Iudas* gave his bands, *The helpe of God*, and at another time, *victory is of God.*

2 Mac 8. 23 & 13, 15.

Lastly, be sure of a place of retrait for the wearied, to refresh themselves, *Hannibal* even in Afrike, neglecting this, was overthrowne by *Scipio.*

CHAP.

CHAP. XXIII.

Of such lets and impediments, as are to bee avoided and preuented, which may either overthrow the attempt, or hinder the successe.

S there are many furtherances of good enterprises, so there may bee not a few hinderances of the same, which are carefully to be taken heed of and preuented.

I. And chiefly take heed of ſin and rebellion againſt God. This God warned his people of, when they went to warre, when the hoſt goeth forth againſt the enemy, then keepe thee from every evill thing ſaith the Lord. Such ſinnes as before in Chap. 15, are recorded; as alſo beware here of all heatheniſh feares, ſuperſtitious obſervations of dayes luckie and vnluckie, of the flying and crying of birds, beware of divinations, inchantments and charmes; abhorre Wizards, Figure-caſters, Southſayers, Sorcerers, Fortune-tellers, Stargazers, Aſtrologers, Prognoſticatours, Interpreters of good and ill ſucceſſe by caſuall accidents: weare no ſuperſtitious vanities, aa conceited hallowed croſſes, Amulets, and ſuch like heatheniſh trumperies. For God hath ſtraitly forbidden all theſe abhominations; they are ithe practiſes of the Heathen Idolaters. All ſuch as vſe them, are abomination to the Lord, ſaith *Moſes*: And he hath puniſhed it in the practiſers. *Saul* ſought to a Witch;

Deu. 23:9.
Ier. 10. 2.
Deut. 18. 10, 11, 12.
Eſa. 19. 3, 4. & 47: 12, 13 & 8, 9.
Ezc. 21, 21

but

but did not hee then thriue the worse? did it not then coſt him his life? *Pompey* by conſulting with wizards, made way for his overthrow, for *Cæſar* deſpiſing ſuch things, made vſe of his enemies ſuperſtitious feares and came vpon them at ſuch times; what got *Iulia* the Apoſtate, or *Richard* the third of England, or *Iames* the third of Scotland, by taking adviſe of witches and wizards, and following their counſells? Certaine Iewes in *Machabees* his hoſt, hoped by ſome ſuperſtitious vanities which they wore vnder their garments ſecretly, to haue auoyded death: but they were deceived, they died in battle. ¶ In the yeare 1502. when the French went againſt *Geneua* ſome of them had gotten charmed Amulets about their neckes to ſaue them, but their truſt deceiued them, for they were found dead in the field. *Scipio* though a Heathen man, of whom you haue before heard, hee baniſhed Diviners, and Figure-flingers out of his campe, and when he landed in Africa, it was his hap, as

Deu. 18. 11. 1 Sa. 28. 3. & 31. 3. 1 Ch. 10. 13.

2 Mac. 12. 4.

ſoone

ſoone as he came on ſhore, that he ſlipt and fell forward on the ground, which his company held to be ominous, and a ſigne of ill lucke, but he turned it another way, and willed them to be merry, becauſe hee had therby taken poſſeſſion of the country.

II. Great care muſt be had, to prevent all diſcord in the whole hoſt, eſpecially betweene Commanders, and to effect this the ſpirit of pride, enuie, vaine-glory, boaſting, wrath, ſecret grudge, and whatſoeuer elſe may cauſe diſſention, muſt be vtterly layd aſide: euery one being ready to heare one another, to be counſelled one of another good; and no man to thinke himſelfe at this time his owne; but now his countries; but now the cauſes for which the warre is vndertaken: not now to doe after his owne will, but what ſound reaſon, true religion, the honour of his King, the neceſſitie and ſeaſon of time and place, and the authoritie of the Generall vpon deliberat aduiſe and counſell requireth.

reth. Singular was the praise of vnitie among the Romane Senators in the dayes of the Machabees; For though there were 320 which sate in counsell, yet was there neither enuy nor nor emulation among them; nor any one in pride overtopping another, but all consulted for the generall good, and prospered. But after through *Cesars* pride, and the evils that hapned through civill dissention, the Empire grew weake, and at length was overthrowne. Its an old saying, *Vis vnita fortior, at partes in plures secta peribit*, of which many examples are given before. 1 *Mac*:8. 14,15,16.

III. To prevent danger of death to the Generall to have care of his life, for the head cut off, the body is but a trunke. *Abad* rashly going into the host to fight was wounded to death, and so the people left the field and went home; *Absolom* slaine, the host was scattered; when *Nicanor* was cut off, presently his host cast away their weapons and fled. On the Generall the life and motion of the Army dependeth. For *Davids* worthies 1 *Mach*.7. 43,44. 2 Sa.18.3.

thies had speciall care of his safetie; sometimes not to let him goe into the field, holding him to be worth 10000 of them, and if he did goe into battle and was in danger, rather then he should be slaine, *Abishai* will step betweene death and him: so precious was the life of a Generall among the Romans, that when *Q. Petilius* the Consull was slaine in fight against the *Ligures*, the Senat decreed that the legion in whose front hee was slaine, should haue no annuarie stipend, and there armes should be broken.

2 Sa 21. 16,17.

Front. li 4: ca. 7.

IV. To beware of conceit of strength with contempt of the enemy, such seldome or neuer prosper: this overthrew *Benhadad*, also *Lysias* going against *Iudas*, and this brought the Citizens of Caspis to confusion. *Antiochus Eupater*, though he had a dreadfull Army, yet through light reckoning of his enemies & haughtines of mind in his owne strength, had ill successe. The insolency of *Senacherib*, his blasphemy against God, and base esteeme of *Hezekias* was punished

1 K. 20. 2 Mac. 11. 4,11,12. & 12,13,16.

2 Mac. 13. 12,9,15, 16.

nished by God from heaven.

V. Not to bee provoked to fight by any instigation of a subtle enemy, for he surely knoweth his owne advantages, as *Themistocles* did; who incited the Persian by his sons Tutour, called *Sicinus*, vnder the shew of secret friendship, to come and hemme in the Grecians, as fearefull, readie to run away, which he, which he accepted of vnadvisedly, and so was overthrowne at Salanus. But if a heady, and proud enemy puffed vp vainegloriously will needs provoke, as *Apollonius Demetrius* his *Generall* did, *Ionathan* may wisely encounter him, and humble his pride with his overthrow, as did also *Hannibal* proud *Flaminius*.

Plutarch de Themist:

1 Mac. 10. 69: 82.

VI. Not to be circumvented by slights and policies of the Enemy, by false rumours of more succours comming to them, by feigned retrait, or counterfeit, flying away, by seeming to intend some other course, by feigning sicknes, by pretences of feare, by colour of secret friendship, by treaties of peace, by vaine shewes, by false

See exam: for some of these in Dr: *Sweels* his booke of warrs: ca. 14. of *Stratagem*

false fugitiues, by secret intelligencers, and such like, which *Scipio* and other *Romans*, and *Hannibal* also practised: *Bachides* and *Nicanor* vsed deceits; and vnder shew of friendship sought to haue betraied *Iudas*, but he was aware of them, and also stood vpon his guard: but honest *Ionathan* was ouertaken by *Tryphons* subtlety, in feigned loue, and flaine.

1 Mac. 1. 10. 27. 2 Mac. 14. 22. 1 Mac. 12. 43, 46. & 13. 23.

VII. To take heed of an hyred *Ismael*, by whom good *Gedaliah* was cruelly and traiterously murthered: so also beware of hauing any *Rhodocus* that giueth secret intelligence to the enemy.

Ier. 40. 14. 2 Mac. 13 24.

Lastly, make no delay vpon good resolued grounds to execute designments, for nothing is more hurtfull then delayes, when aduantage is offered and necessity calleth on. *Iosua* made no delay to helpe the Gibeonites, nor *Saul Iabesh Gilead*. And *Dauid* vpon *Biehri* his rebellion, held delay very dangerous. *Cæsar* his expedition preuented the Belgians in their conspiracy, so did it the French at another time by his speedy coming

2 Sa. 20. 6. *Bel. Gal.* 2. 7

ming among them. On the contrary, the Romans delaying to preuent *Hannibals* comming into Italy, made them feele the misery of their folly and slacknes 16 yeares together afterwards. To loose faire aduantages, which are not alwayes offered, may bring great losse to themselues, which being taken might presse downe an Enemy. Delay is a traytor to opportunity: and such as either of purpose, or of carelesnes, or persuasions of others, do make delaies, may be blamed much, and iudged sometime the sale-man of prosperous successe, and purchasers of much losse and sorrow. All these things are to be carefully auoided, if we desire to thriue in our attempts.

CHAP.

CHAP. XXIV.

Of going foorth and ioyning battle.

2 Ch. 13, 14. Num. 10. 9 Iud. 7. 2 Chr. 13: 1 Mach. 4. 13. & 5. 31 & 7, 45. 2 Sa. 2, 28, & 20: 22.

AT the present going forward to charge the trumpets did sound. This by God was appointed the onely instrument; and these they vsed in on sets, as did *Gideon*, *Abiiah*, *Machabeus* in the time of the battle; in pursuite of the flying enemies, and in a retreat to call back from pursuing. The Heathen Romans also vsed trumpets; but some other Nations, as the *Indians* vsed Cymbals and Drummes; The *Sara-*

cens

cens drums, the *Lacedemonians*, the flute and trumpet, the *Cretans* the harpe.

Besides the trumpet, they vsed their voyces, as shouting in the very sight of the Enemy, and first charge, vttering words sometime, as the host of *Gideon* did, saying, *The sword of the Lord and Gideon.* They did shout at the rooting of the enemy, and when they thought the enemy was come into their hands. Thus the Philistims shouted when *Samson* was brought bound to them: and the Romans when they saw *Iosephus* taken taken and brought prisoner into their sight. In the on-set they also cryed with prayers for helpe vnto the Lord, when the Trumpets sounded. When they went towards the Enemy before they came to charge they would sing Psalmes, till they came neere him, as *Iehosephat* did, and *Iudah* with him, yea the Heathen vsed to goe forward with trumpets and songs. And least this might seeme a mockery of a too ouer religious *Iehosephat*, who was fore-

1 Sa: 17: 20. & 4, 5: 2 Ch. 13. 15: 1 Sa: 17: 5. 2 Warres of the Iewes. Iud: 15. 14 2 Mac: 15. 26. 2 Chr. 15. 14. 1 Mac. 4. 13, & 5. 33 2 Ch. 20.

foretold that he needed not to fight, and therefore might well ſing, or that it might be iudged an act of an addle-headed *Nicanor* not to be regarded, the renowneſt Lacedemonians vſed it, the King after a ſacrifice offered, commanded all his armie to crowne their heads; and the flutes to ſound the meaſure of *Caſtor*, then he the King himſelfe, began the *Paean*, a ſong proper to *Apollo*, and ſo went they on, as one keeping meaſure in a ſtayed pace cheerefully, and without aſtoniſhment.

3 Mac: 15. 25.

Cap. Bing. on Elians Tacticks, pa. 70.

It is to be obſerved, that *Ioſua* in all his Battles, gaue the firſt charge, and ſo did *Saul*, *Dauid*, and *Ioab* his Generall. It was the vſe of the Romans commonly to begin the battle, as doth appeare in the warres of *Caſar* in France, and *Scipio* in Spain, and one noteth it of the Proteſtants in France, that they alwaies preuailed more, charging firſt the Enemy, then abiding to be charged: which courſe as one ſaith, is the beſt, if there be a reſolution to fight. It argueth in thoſe that begin the more courage;

Hiſt. of the troub. of *France*.

Dr. Sutcl. his booke pa. 177. ca. 22.

They

They may the more easily take the advantages before mentioned, and set vpon the Enemy, where he is weakest; yet this first charging must ever be considered thus, as that the army be able to wage battle with the Enemy, els by first charging, they may iustly be charged with folly, and pay well for their rashnesse.

CHAP.

CHAP. XXV.

Of that which os to be done in fighting.

THE people of God in their fighting, had mind of God, so as while they strucke him with hands, they prayed to him in their hearts, and trusted on him, and so procured a blessing vpon their encounter. They had care to vnderstand the mind and pleasure of their *Generall*, whether manifested by words or signes. Thus those that were in ambush against *Ai*, observed *Iosua* his stretching out of his speare,

1 Ch 5:20. 2 Mac. 15. 27.

Ios. 8. 18, 19.

Ios. 4. 7-8,

ſpeare, vnderſtood his meaning, and ſpeedily executed his will. For they remembred his inſtruction, and charge before given to them, being ever obedient to him, doing as he would haue them, as he himſelfe did, what God commanded him. In the fight they encouraged one another, and kept cloſe together, and were ready to helpe one another, as need ſhould require. Here I thinke it not amiſſe to bring in the words of the Apoſtle ſpiritually intended, but fetched from warfare, and the duty of Captaines and ſouldiers in the battle againſt their enemies, which (omitting the Apoſtles ſcope) I will handle it after the letter very fitly to this my purpoſe in hand. The Apoſtle 1 *Cor.*16.13. ſetteth down foure duties of ſouldiers there expreſſed. Ca.6.10, 11,16,20, 2 *Mac.*12 50. 2 Sa.10,11 1 Cor.16. 13.

I. Is to watch, and this is 1. To obſerue and take the advantages giuen by the Enemy, but withall to ſee to our ſelues, to beware of miſtakes, leaſt we giue them advantage, carefully taking heed to preuent this

this, or ſpeedily to amend it, before the Enemy eſpy it, as wiſely and quickly, as once *Hannibal* did.

Secondly, to take heed of the ſignall, cryer, trumpet, and the Commander for directions, the mind of the *General* may not be miſtaken, as *Lieutenant Yakeſley* did *Generall Vere* at the battle at *Newport*. A good ſoldier muſt watch with the eye, attend with the eare, and obey with his whole mind.

II. Duty is *to ſtand faſt*. 1. To the Iuſtice of the cauſe, the King and Country. Secondly, to the *Generall*, and to fellow ſouldiours in the battle. The *Athenians* took an oath not to leaue their fellowes in the fight. Thirdly, to ſtand faſt in this reſolution, rather to dy like men manfully, then to run away fearfully, or to yeeld cowardly, or which is worſt of all, to fly to the Enemy, trayterously fly, *Stukely*, *Yorke*, and others, Traytours, betrayers of our Country haue beene.

III. Duty *is quit themſelues like men*: which conſiſteth in theſe things.

1. In

1. In having the right vse of reason for circumspect carriage for their owne safeties, without amazednesse through base and vaine feare: By this present vse of reason and circumspection did *Abishai* saue *David* from *Ishbi-benob* the Giant. 2. In a quick and prompt alacrity of spirit manifested in a ready discharge of every action, in duety to be performed orderly and in due time and place; detesting sloath and negligence, and to beware of a confused, distraction. *Ioel* commendeth the warriours which had a liuely courage, and were quick in execution of seruice. And *Ieremy* pronounceth a curse vpon such as doe the worke of the Lord in battell deceitfully or negligently. 3. In a manlike valour, a heart not daunted in a present perill; being like to *Davids* Worthies, and like those of the Tribe of *Gad*, men of might, skilful in Armes, and having faces like Lyons; and not hearts like fearefull hares.

2 Sam. 21. 16, 17.

Ioel 2. 8.

Ier. 48. 10.

2 Sam. 23.

1 Ch. 12. 8

IV. Duetie is *to be strong*: This is not only to be vnderstood of the body, when men are lusty & strong, and

well refreshed, as *Hannibals* men were, before he fought with *Sempranius* the Consul at *Trebia*; but this is meant of the strength of the heart chiefly. Be strong, saith God, to *Iosua*, and to shew the meaning he addeth, Be of good courage; which is, not to be conquered in minde; but to hold out to the last. A braue spirit should be like *Shammah*, fighting til the hand cleaue to the sword; So that though the hand be wearied, yet the heart holdeth out, which may get the day, as it did our men in the battell at *Newport*.

Ioſ: 1. 6.

2 Sam: 23. 11, 12.

Such Souldiers and Captaines as these are worth treasure, they that thus discharge their duty, are no mercenary and base fellowes, commonly false and faithlesse; A few of the other are worth an host of these, that make pay booty, and spoile their onelie ends.

CHAP.

CHAP. XXVI.

Of the meanes how to haue such as are valiant and of a good courage into the field.

TO haue such as in the former chapter are mentioned, men that will stand to it, and quit themselues like men, the way is,

I. To chuse such before hand as naturally be hardy, which shew it in countenance, in vse of manly exercises to which they be given, as leaping,

wraſtling, caſting the barre, and ſuch like: in their will and readineſſe to goe into warres; In their well ſet bodies, though little men, and by their hard labour in ſome calling not without danger ſometime, as workers in mines, and ſuch like ſort of men.

II. Is traine vp ſuch well in armes; for of ſuch it ſeemeth by the Hiſtory of their acts were *Davids* Worthies. To be ignorant in armes is a great diſheartning and diſcouragement.

1 Chron. 12. 23. 33.

III. Is whatſoever the Prophane *Eſau*, mocking *Iſhmael*, and machavilian Atheiſt thinkes, to haue them religious: for in Scripture never any religious, but they were truly valiant: If any ſonnes of *Belial* ſay, that they finde it not ſo, No marvell, for noe it is had of the choiſe of ſuch, but of the riff, raff, and ſcumme of the people; what religious man will goe with theſe, if he may chuſe; for there ſwearing and curſing are their prayers in their greateſt dangers; whoring and drinking, carding and dicing their beſt exerciſes when they doe nothing. O hoſts of ſpirits and devils, and not of Chriſtians!

Christians! Its pitty that any truly religious *Cornelius*, or pious *Centurion*, (and such there be) should be over them, or any fearing the name of God to be among such.

IV. Is as the Lord commanded *Moses*, to make proclamation, that if any be cowards, they should depart the Camp. Which rule *Gideon* followed, and *Iudas Machabeus*; But perhaps some will say, this were the onely way to send away most of the Army. Surely no: For if as before it is observed, such be chosen as are naturally hardy, acquainted with the vse of Armes, be at leash in appearance, religious, they will detest the name of cowards; yea the Proclamation would make them put on a better resolution, then to take the benefit of departing, and bee ever after branded for Cowards: & if any such departed, whom shame would not restrain; better were their absence, then presence; For surely such would never fight with courage; and those shamelesly departing, good it should be, that an open brand of infamie should in their re-

Iudg: 7. 3
1 Mach: 3 56.

(*Viderint quorum est de huiusmo. di rebus iudicare.*)

turne home be put vpon them, with sharpe punishment.

V. Is when they are come abroad at the first to imploy them in light services, where hope is to come off with some encouragements; and not to cast them into a desperate actions, of great hazard at the very entrance, except extreame necessity compell thereunto.

VI. Is to promise good rewards for well-doing, with due and faithfull performance thereof; Thus the Lord of hosts encouraged his host promising them *Canaan*, lands, houses, Cities, and inheritance for them and theirs. *David* offered honour to such as would and could prevaile against the Iebusites, and he performed his word faithfully to *Ioab*. This did the Romanes with their Souldiers; and therefore had very valiant men: For nothing more stirreth vp valour, then due respect, and deserved rewards. *Caesar* so wonne, and tyed fast to him the hearts of Souldiers by bounty and liberality, as many revolted from his enemies to him, but none could be drawne from him to them. The

Deut. 1. 31 35. & 3 2. 2 Sam. 5. 8 1 Chro: 11 6.

De bello civili, l. 3.

Turkes

Turkes reward greatly worthy Captaines, not regarding birth, but the quality of the party and his deserts: For one *Occiali* a poore Mariner for his valour and good service was made Admirall of the Turkes Navy. The Romanes rewarded *Horatius Cocles* for repelling the *Hetruscians* with a statue of Marble, and with lands. *Decius* had a Crowne of golde, and every souldier of double allowance, and double apparell, for his and their service. *Scipio* gave Coronets of gold to those that first mounted the walls of new *Carthage* in *Spaine*. If Generals and Captaines were chosen not for Nobility, Gentry, friends, but for very worth in them, and souldiers well rewarded for their valour, we should not want Armies of valiant men.

Liv: 2.

Liv. 7.

Liv: 26

VII. And last is to punish cowardise, treachery, disobedience, mutinies, and other offences without partiality. The other, to wit reward, is not to be wanting, and this namely, due punishment is not to be neglected; For what the hope of reward in some base spirits cannot effect;

fect ; yet the feare of this will worke it in them. Feare made thousands with one consent to come
1 Sa:11.7. vnto *Saul*, to goe against the Ammonites : By these especiall meanes men shall bee made valiant.

CHAP.

CHAP. XXVII.

Of the meanes how to make the baſeſt ſpirits and Cowards in battell to ſtand to it, and if they doe flie away, how to make ſome vſe thereof, as ſome haue wiſely done.

THough never ſo good choice bee made, and meanes vſed, yet ſome will be found faint harted, God and good men

in the Bible, tooke no other course with them, but dismission: but if they be reteined, the courses taken in former times by great Commanders were these.

I. To hemme them in, and environ them with the choisest troupes, and so perforce to holde them to it.

II. When they begin to shrinke back to cut off some of the foremost for example to terrifie the rest; *Attilius* by killing the first with his owne hand, when his souldiers gaue ground, made the rest to make head against the Enemie. The Romane Generall gaue charge to his men, that whom they perceived Cowards, and to fly, to take them for enemies, and thereafter to deale with them. For indeed a Coward is a betrayer of his fellowes and an incourager of the enemy, to get the victory.

Liv.10.

Liv.2.

III. To take from them all hopes of helpe, though they should runn away. And this sometime did wise Commanders though they did not leade knowen or suspected Cowards. As *General Vere* did send away all the ships

ſhips from ſhore at the battle at *Newport*. *William* the Conquerour, to make his to fight, and hope of no helpe but victory, landing here in England, he burnt the ſhips that brought them over. So did *Tariff* the Moore entring into Spaine. *Charles Martell* when he went to encounter the infinite hoſt of the Saracens, commanded the City of *Tours* to keepe the gates ſhut, and to open them no more but to the Victorers. The baſeſt ſpirits haue beene made thus to ſtand to it: But if feare ſometime ceaſe vpon better Spirits, as it hath done, then ſome rebuke may make them take heart, or feare of future ſhame; A ſpeech and example of *Cæſars* valour withall in the laſt battell that ever he fought, which was with *Pompeys* ſonnes in Spaine, when his ſouldiers began to ſhrinke encouraged them to a new onſet, and ſo got the victory, onely he ſaid but this, *Remember that at Munda they had forſaken their Generall.* The courage and act of the Commander will quicken the ſpirit of ſuch as haue not loſt all heart. *Iudas Machabeus*

1 Mach: 16 6. *chabeus* seeing his people fearefull to passe a brooke to the Enemie, led the way, and then they all followed. *Ionathan* when his company fled from him, yet standing to it, and something prevailing made the runawayes, to returne and to pursue the Enemies. *Lucius Sylla* seeing the Legion to giue to *Archelaus* the Commander of *Mithridates* forces, he drew his sword and made towards the battell; and said to his Souldiers, *If any aske you for your Leader you may tell them, that you left him fighting in Boetia:* At which words they were strucken with shame, and went on to the Service. *M. Furius Camillus* seeing his Army slacke to charge the Enemy, pluckt the Ensigne out of the hand of the bearer, and carryeth it himselfe vpon the Enemie; which the Souldiers seeing with much shame set forward after him. Thus valiant Leaders haue put courage into the hearts of their company; of which ranke with the old and ancient Generals may be reckoned, the renowned *Norice*, the redoubted *Vere*, and with these the ne-

ver

vet dying *Sidney* as one calleth them.

Sometime trayterous ſpirits will dare in the face of the Generall to fly to the Enemy: whereof ſome wiſely have made good vſe. When *Lucius Lucullus* ſaw the Macedonian horſe flying to the Enemy, he preſently cauſed an allarum to be given, and ſo ſent out other after them; by which the enemy ſuppoſed the former to make the onſet, and the followers to bee ready to ſecond them, whereupon the Enemy ſhot at the formoſt, and the Runnawayes ſeeing their courſe welcome before them, and the danger behind, fell in good earneſt to fight with the Enemy, and ſo againſt their intended purpoſe, quit themſelves as it were like honeſt men. So one *Damates* when he perceiued ſome of his flying to the Enemy, preſently did follow after, and cunningly falleth to commend their forwardnes, that they would firſt charge the Enemy, which made them turne their minds, and to doe otherwiſe then they intended, even to make indeede the firſt onſet vpon the enemy, cleane con-

contrary to their former purposes.

To conclude this, if so be yet that feare happen, and that there be great insufficiencie to fight with the Enemy, one way also withall be made to auoyde the stroke, then it is best, not disorderly to flye, yet to make a faire retreat, or a secret flight as many Roman leaders have done, or openly to flye so it be orderly. *Abner* after a sore battle did flye: That compleatly qualified Commander, Generall *Norice*, made a retreat at *Gaum*. To flye well, as one saith, is as praiseworthy, as to fight well. For nature, reason, and religion too, doe concur in this, that in a manifest peril to save life by lawfull meanes, is no disgrace but a duty. And what is desperate hazard when there is no absolute necessity to compell thereto, but a foolehardnesse, a fleshing of a prevailing enemy, a losse of serviceable men, and discredit to the Commander, who cannot but herein haue his wisedome questioned.

2 Sa: 2. 17 19.

Quest. But put case, men cannot possibly flye,

flye, neither in any humane reason be able to withstand the Enemy, what should then be done? To answer hereunto, there must be considered, the nature of the Enemy; whether true of his word, or false, whether mercifull or cruell. Againe, whether the conditions be honourable or base, in which respect death is better then life; for it may be, they may condition to renounce religion, or such a condition as the Ammonite offered to the men of *Iabesh*, that so they might bring not onely base shame vpon the parties, but a reproach vpon the whole nation; Its better to dye then to hearken to such condition, or to such as *Benhadad* propounded to *Ahab*, which made him adventure the battle, as also did our blacke Prince with the King of France, whom no reasonable conditions could satisfie: moreover it must be weighed whether any succor may in conuenient time come, to helpe in such a strait as the men of Iabesh did; furthermore, whether by adventuring life, yet the enemy may receiue more

Answ.

1 Sa. 11. 2.

1 King. 20. 6.

losse.

losse by selling to them their deaths more deare, then by yeelding and living they may profit their country. These and such like considerations must be had before yeelding: but if the enemy be faithfull of his word, and mercifull, the conditions reasonable, no hope remaining of helpe, and the adventuring to fight it out, in all likelihood to procure little hurt to the Enemy, in reason it is better to save life, then to lose it. Very valiant spirits have yeelded sometimes without any disparagement vnto them.

CHAP.

CHAP. XXVIII.

Of getting fully the victory, when the enemy is in part subdued.

AN Enemy may seeme to be overthrowne when he is not: therefore to get a full victory,

I. Beware that the Enemies giving way and seeming to flye, be not a stratageme, as it was in the Israelites to the Beniamites; and *Iosua* with his company to the men of *Ai*, and *Bethel*; by which subtlety he did vtterly overthrow them, when they were too confident of the victory. *Scanderbeg* that Prince of Epirus, thus

thus overcame *Amasa* his kinſman that had fled from him, and brought againſt him 60000 Turkes, from whom he ſeemed to flye, and for feare to leave his country; by which apparent flight ſo farre he made them ſecure; and ſo after certaine dayes returned backe vpon them ſecretly, overthrew them, and tooke his trayterous kinſman priſoner.

II. If the enemy be routed, then to purſue the victory as *Abraham* did in chaſing his enemies, *Gideon* the many and mighty Kings with their hoſtes; *Saul* the Philiſtims, king *Alexander* ſonne to *Antiochus Epiphanes* king *Demetrius* hoſt; and as *Iudas* did *Gorgias*; and *Nicanors* hoſt, *Ceſar* obtaining the victory over the Helvetians ſo purſued them, as hee left them not till all yeelded; ſo having foyled *Vercingetorix* he followed him till he got into *Alexia*. *Scipio* vanquiſhing *Aſdrubal* purſued him to the vtmoſt coaſt of Spaine. *Hannibal* in not purſuing his victory gotten at *Cannæ*, loſt Rome; he had skill to overcome, but wanted wiſedome to

Gen: 14. Ioſ: 7. 25. & 8. 11, 21. 1 Sam: 14. 22. 1 Mach. 10. 49, 50. & 4. 15. & 7. 45.

De Bel. Gal: l. 1. 7.

to vse well the victory.

III. Yet in the pursuite, 1. Beware it be not too heady, disorderly and scattered, least pursuers fall into Ambushments, or come so neer some garrison, or give so advantage to the flying Enemy to fall on againe, recover their losses, and become of Conquered suddenly Conquerours. *Philopœmen* charging the Enemy, that too eagerly did chase his men, overthrew him. *Carus* the Generall of *Segedanus* having overcome *Quintus Fulvius*, yet by disorderly pursuing and too securely, lost his victory, was by the same *Fulvius* horsemen, charged suddenly, and so *Carus* himselfe killed, and sixe thousand more put to the sword; *Gaston de foix* having foiled the Enemy at *Ravenna* by advancing himselfe too farre, and ill followed, lost his life. *Musses Scanderbegs* Generall with other worthy Commanders by too forward pursuit of the Turkes were taken prisoners; And by *Mahomet* the mercilesse Tyrant were fleyed alive, and that by little and little, for the space of 15. dayes together. Se-

Liv: 35

Hist of Scanderbeg

Secondly, take heed of pursuing one part routed, that an other part of the enemy entire and strong remaine not behind to follow the pursuers; This oversight cost worthy *Machabeus* his life.

1 Mach: 8. 14. 18

Thirdly, not to follow too late, *Ioab* followed *Abner* till night, and *Alexander*, *Demetrius*, but beware of darkenesse, it hideth many mischiefes, not to bee forseene, nor prevented.

2 Sam: 10. 49, 50. 1 Mach: 10. 49, 50.

IV. The Enemy once scattered is not to be suffered to recollect his forces: for thus *Pyrrhus*, that Noble Warriour, yet once herein overseene; lost his victory over *Valerius Lævinus*. The Carthaginians in Spaine, after the deaths of the two *Scipios*; suffered the reliques of the Romans to breath and gather head againe, where hereby at length they were vanquished themselves; *Alexamenes* having slaine *Nabis*, yet suffering the Enemy to gather head and to waxe strong, was with all his company by them cut in pieces.

Liv: 24.

V. To abstaine from spoyle till the enemy

enemy be vtterly vanquished, driven away, and they secure from perill. Of this *Iudas* forewarned his followers in chasing enemy: which charge they well observed. *Hannibal* lost a more full victory of the Romanes at Trebia, because the Numidian horsemen hastened too soone to the spoyle. The Dutch at Gunigast extorted the victory out of the hands of the French; which almost they had gotten, while they too hastily followed the spoyle. The Italians at Taro had foyled the French, but that at the beginning they fell to spoyle the baggage. The Germanes at the battle of Erlam in Hungarie, having thrice defeated the Turkes, were yet at last by vnlinely falling vpon the spoile ouerthrowne. 1 Mach: 17.23. Anno 1556

Therefore *Iehoram* King of Israel in the strait Siedge of Samaria by the Syrians; when hee heard that they were suddenly fled, and left great store of victuall and treasure behinde them (though the Inhabitants were almost all famished) 2 King. 7.

yet

yet did he withhold them from falling vpon the ſpoyle, till he certainly vnderſtood that hee might with ſafety doe ſo.

VI. Having gotten a full victory, and none ſeene to make head againſt them: yet it is good not to be over ſecure; as were the Amalekites, when they had burned *Ziglag*, and carryed away all the Inhabitants captive. For they beeing careleſſe, eating, drinking, dauncing, and not ſuſpecting any purſuite after them ſo farre, were ſuddenly overcome by *David*. The Captives were reſcued, the prey recovered, and all the Enemies almoſt ſlaine, and ſo *David* returned with joy. Neyther may they vnadviſedly, while they be in their Enemies Country, divide their armie one part from another. This was the deſtruction of the *Cimbri*, who being together three hundred thouſand, and having overthrowne *Manlius* and *Cepio*, two Conſulls, *Marius* let them paſſe by his Camp quietly; but afterwards when for

1 Sam: 30.

their

heir easier march over the Alpes, they fearing no Enemy) divided themselves into three companies; he severally set vpon them, and put them to the sword.

CHAP.

CHAP. XXIX.

Of vsing religiously the Victorie.

WHen God hath given vs the victory, wee should doe as did the Lords people in old times.

2 Cro: 20, 26
2 Mach: 15 29
Gen: 14 20
Exod: 15. 2, 10.
Ios: 10. 12.
Iudg: 5. 4 & 15, 18

They did see and acknowledge the hand of God therein, and together blessed him for it; *Melchisedech* said to *Abraham* when he was returned with victory, *Blessed be the most high God, who hath delivered thine enemies into thine hand.* So did *Moses* ascribe all to God; likewise *Iosua*, *Deborah*, *Sampson*, and *David*. And this their acknow-

acknowledgment and thankefulnesse they expressed many wayes; to shew it to bee true, heartie and vnfeigned.

I. They made rehearsall of the righteous actes of the Lord in particular. 2. They framed Psalmes, and pious songs of deliverance, as did *Moses*, *Miriam*, *Deborah*, *David*, and the valiant men of *Machabeus* company. 3. They would somtimes put a remarkeable remembrance vpon the place where the victory was gotten giving to it a name, as *David* did, calling it, *Baal Parazim*, where he overcame the Philistims: So *Iehosophat* called the valley, in which they blesse God for the victory gotten, *Beracah*. 4. They would doe outward worship and service to God *Moses* built an Altar, vpon the overthrow of *Amalek*. *Iosua* did so when he won *Ai*, and so did the Israelites when they vanquished *Beniamin*, built an Altar whereon they offered thanksgiving; They gave the Altar sometimes a name, as *Moses* called his *Iehova Nissi*, that is, the *Lord my*

2 Sam: 22. 18. 30 40. 41. 48. & 22. 10. Iud: 5. 11.

2 Mach. 38.

2 Sa: 5 20.

2 Chro. 20 26.

Exod: 17. 14, 15. Ios: 8. 30. Iud: 21. 4

2 Cron: 29 26.

banner. 5. They would repayre to the Temple with great ioy and reioycing: as did *Iehoſophat* and the people and he before them; ſo did *Iudas*
1 Mach: 4. 26, & 5. 54. and his army, carefully keeping the
2 Mach: 8. 27. Sabboth, yeelding exceeding prayſe and thankes vnto God. Yea, the heathen Philiſtims would after victorie honour their Idols, and had their Prieſts to make ſpeeches thereof, as we now doe ſermons vnto the people in their Temples. 6. They by their
1 Sa: 30. 9. victories were the more mooved to advance true Religion, and to roote out Idolatry, (marke this.) Thus did *Aſa* and *Iudah* with him, vpon the victory obtained againſt *Zerah* the Ethiopian;
2 Cro: 15. and after the Sermon preached by *Azarias* the Prophet the ſon of *Oded*, they put away the abhominable Idols, they entred into couenant to ſeeke the Lord, and confirmed it with an oath, and that with great ioy, and vprightnes of heart, *Aſa* hereupon put downe *Maachah* his mother from being Queene: becauſe ſhe was an Idolatreſſe, whoſe Idol in a grove he cut downe, ſtampt it, and burnt it in

the

the fire, ſo dealt *Dauid* with the Images of the Philiſtims after his victory; he did not fooliſhly as *Amazi-ah* did, who having ſubdued the Edomites, tooke their Idols and ſet them vp in Iudah to be worſhipped, both to his owne ruine and the deſtruction of the people. 7. They tooke of the prey and ſpoiles, and thereof firſt offered part vnto God for his ſervice; the Captains of thouſands, and Captaines of hundreds, in their great victory ouer the Kings of Midian, gaue freely, beſides 700 and odde head of cattle, of gold, jewels, eare-rings, bracelets, rings and ſuch like, to the value of 16750 ſhekels. *Ioab Dauids* Generall dedicated ſomething vnto God, and ſo other valiant worthies offered of the ſpoiles. So *Dauid* gaue to God very much of his victories. In like manner did *Abraham* vnto *Melchiſedech*, the Prieſt of God. Thus theſe valiant warriours reſpected Religion and Gods ſervice, and therefore offered for the maintenance thereof. As alſo for the Lords Prieſts and for the places wherein God was ſerved, and

2 Sa: 5. 21.

2 Cro: 25

Num: 3. 50

A ſhekel is 2 s 6 d.

2 Sa: 8. 11.

Gen. 14. 20

not herewith contented, wee may reade what care some had of the poore, for *Iudas Machabeus* gave of
2 Mach. 8. 28. the spoiles to the maimed, to widdowes and Orphanes; so these valorous worthies spent not all they got vpon themselves in braverie of apparell, much lesse any of it in gluttonie, drunkennesse, whoring, nor did they basely hoord vp all to enrich themselves. To these courses valiant
1 Mach. 7. 48,49. spirits in those dayes were very strangers. 8. And lastly, they kept some time a day of ioy and reioycing vnto the Lord for their victories obtained,
Psal. 58.10. Prou. 11.10. Reu. 18.20 Ier. 51.48, 49. and kept it yearely; for we may and ought to reioyce ouer our enemies subdued, and with ioyfull triumphing praise the Lord our God. And thus should we vse religiously our victories.

CHAP

CHAP. XXX.

Of the Generalls carriage towards the persons conquered, and towards their Countrey when hee hath obtained a full Victory.

Victorie as the heathen Orator saith, *Est sæpe per insolens*, it maketh mansheart haughtie, if the Conquerour dot h not know how to subdue his corrupt nature, if he remember not the instabilitie of things here below; that hee which is to day victorer, may to mor-

row be vanquiſhed, if the great commander and Ruler of hoſtes bee ſo pleaſed to alter the courſe.

The people of God, ſometimes dealt with the ſubdued enemies very ſeverely; but this was vpon ſome ſpeciall charge from God ſo to doe; as we may ſee in *Iſraels* dealing with *Ogg*, and *Sihon*, with all the Kings of Canaan and their people, as alſo in *Sauls* deſtroying of *Amalek*, theſe by Gods commandement were vtterly to bee deſtroyed. Vpon ſpeciall reaſon we may read how *David* took a ſharpe courſe with the *Ammonites*, in putting them vnder ſawes, yron Harrowes, axes of yron, and made them paſſe through brick-kills: becauſe they had violated the law of Nations in abuſing his meſſengers, malicioufly perverting his honeſt meaning: They alſo firſt prepared warre againſt him, gathering mighty powers, of the neighbouring countries againſt him cauſeleſly; they cauſed hereby warre betweene *David* and *Hadarezer*; they were abhominable Idolaters in offering their

2 Sam: 12 31.

Cap: 10, 2. 6.

Verſ. 15. 18

their children to the Idol *Moloch*; and therefore they wilfully ſtanding out, till perforce the City of Rabbah was taken by the law of *Moſes*, their males were to be put to death, if their offence had beene no greater. Deut.20. 12,13.

But commonly Generals after victory ſhould not be without humanitie; but ſhew clemencie and mercy. To be cruell is a ſigne of a ſavage nature. *Eliſha* onely foreſeeing the brutiſh cruelty which *Hazael* would vſe againſt the Iſraelites, made him to weepe, yea *Hazael* himſelfe ſeemed ſo to deteſt ſuch inhumane carriage, as he asked *Eliſha*, whether he held him to be a dogge or no. *Oded* the Prophet condemneth the mercileſſe ſlaughter that Iſrael made of Iudah in one day. Pitty and compaſſion is therefore to be ſhewed, and reſpect had to all ſorts both of the dead and the living. First for the dead, they were allowed burial; ſo ſhall Iſrael doe to *Gog* and his multitude. The very Heathen performed this to their ſlaine enemies: 2 King.8. 2 Cro. 28. 9. Ezek.39.11 Ioſ.10. 27 & 8.29 Warres of the Iewes.

mies: for at the request of *Scipio*, *Asdrubal* did bury the Romane Tribunes. To cast out to dogges, and fowles the bodies of the slaine, and not bury them is inhumane cruelty. As it was in *Tyberius* forbidding to bury the dead, or to vse cruelties to their bodies, as the King of *Moab* did to the dead body of the King of Edom, which hee burned with fire in lyme, for which God threatned his destruction. Againe, concerning the dead, when they are looked vpon, it must be with humane compassion; The Israelites did weepe for *Benjamin*, because they were destroyed. It is recorded of *Epaminondas* the Theban, that when he came forth the next day after his victorie, at Leuctra among his souldiers, with a sad countenance, the cause being demanded, hee answered, that he did chastise himselfe for the bloud that was shed. *Agisilaus* the Lacedemonian, after his victory at Corinth, when hee saw a great number of the Corinthians and Athenians lying slaine, in sorrow cry-

Appian.

Psalm. 79.

Amos 2.1

Tacitus Annal. Iud. 20.

ed out, woe is me for Greece, who in civill combustion hath lost so many brave souldiers. These men were not like to *Charles* the ninth, in the bloudy massacre in Paris, who said, oh how good is the smell of the dead enemies. An vnfit speech of a Christian, but as hee delighted in bloud, so came hee to a bloudie end.

Now concerning the living,

I. There must be a reverend respect had of men of the Church, ever sacred by the law of Nations. *Nebuchadnezzar* gave a charge to looke well to *Ieremy*, and to doe him no hurt. Ier. 39. 11, — 12

II. To keepe good quarter with all such as doe yeeld themselves, and to whom faith hath beene promised to give them life, and to vse them well: when *Iosephus* was taken, having yeelded to *Nicanor*, who in the name of the Generall *Vespasian* promised him life, and some Romans perswaded *Vespasian* to kill him, but *Titus* reproved them for it, and held it treason to moove *Vespasian* Ios. 1: 20 In the warres of the Iewes

to breake Cæsareal fidelitie as he called it. *Cato* accused *Galba* for slaying the *Lusitonians* after composition made. Faithlesnes & breach of word in this kind maketh men desperate, & to fight it out as one man to the death rather then to yeeld; as it did the Iews in *Iorpata*, when the Romans were come into the Citie, not one yeelded, though *Iosephus* was fled, & the reason is given, because they had heard how a Iew had yeelded to a Roman souldier, who had sworne to give him life, and yet afterwards slew him perfidiously. This vnfaithfulnes caused also others so to deale with them; as did the Rebel *Eliezar* the prime Author of the last warres of the Iewes, & their vtter destruction with a valiant Roman, who had vpon *Eliezers* oath yeelded himselfe

III. To shew mercy to prisoners and Captives, and not to be bloud-thirsty: The Israelites did not slay such as they tooke captives: but shewed mercy and great compassion vnto the lame, poore, and wounded, so mercy should be shewed to women,

2 Kings. 6.22
2 Chron. 28.15.

men, children, and old folkes. To slay all that are taken, as once the Lacedemonians did of the Athenians, and the Athenians of them, is great cruelties, and inhumane, of which at length they will be made to repent, as those two sorts did, as *Thucidides* writeth. To slay poore prisoners in cold blood is a note of a savage and implacable nature. But here is to be excepted, such prisoners taken as doe deserve iustice to be executed vpon them, as did *Agag* the King of the Amalekites, as also such great ones, as have caused rebellion, as the Princes of Iudah did, who counselled *Zedekiah* to hold out against *Nabuchadnezzar*, contrary to his oath, and the word of God deliver by *Ieremy*: These *Nabuchadnezzar* tooke and gave sentence vpon them. Also when there is treacherie found in the Captives, or iust cause of feare, if the Enemie should make head against them, that then they would helpe to worke the Conquerours destruction, in such a case *Cesars* souldiers at *Munda* in Spaine slew

Thucid.

1 Sam: 15 32, 33.

Ier: 39. 5, 6

Hist de Bel Hispan.

slew their prisoners, and so did the English their at Poyters.

IV. Among Captives and prisoners to consider persons according to their qualities, and to respect them according to their place, as Prince *Edward* did King *Iohn* of France his prisoner, attending him at his Table. And as *Tamberlaine* did *Bajazet* whom first he went out to meet, then brought him into his owne Tent, and set him downe to eate with himselfe, and did him all the honour he possibly could, till the proud Tyrant provoked him to deale with him, as he would have done with *Tamberlaine*, had he been the Conqueror. Great Princes and Commanders should consider what may befall themselves. It was Tyrant like in *Adonibezek* to vse kings as dogges, and cruelly to handle them, in cutting off their thumbes, and great toes: but he was rewarded thereafter. It was too great height of heart for King *Edgar* to be rowed over the river of *Dee* by seven Kings; *Tyranes* the King of Armenia,

Iud. 1, 7

nia, was too much puffed vp to make foure Kings to wait at his Table: but most vnmindfull of mutability and regall maiestie was *Sesostris* who made Kings to draw his Chariot: and most inhumane was *Albonius* a King of the *Lombards*, who vanquished *Cunemedus* a King of *Iepidi*, slew him, and of his skull made a quaffing Cup. We reade how *Iosua* commanded his Captaines to tread vpon the necks of Kings; but that was extraordinary, and it was vpon such as they were commanded to kill, whose posterity they were to roote out. *Nabuchadnezzar* did put out the eyes of *Zedekiah*, but he was a periured wretch having contrary to his oath rebelled, when *Nabuchadnezzar* had made him King.

After victory gotten in the Field over their persons, the Army being sufficient, and a Conquering host; the Generals in olde time were wont to make vse of their victories in the Country.

1. They tooke the Cities of the Enemies from them, as *Abijah* did from

from *Ieroboam* after the battel fought *Bethel*, *Ieſhanah*, and *Ephraim*, with the Townes belonging to them. *Hannibal* ſhould haue gone to Rome vpon his victory at *Cannæ*. When *Scipio* overthrew *Hannibal*, he forthwith went to Carthage, which made preſently compoſition with him.

1 Sa:13. 3 & 10.5. & 14.2.4. 2 Sa.8.6.

II. They ſet ſtrong garriſons among them, as the Philiſtims did in Iſrael, and *David* did in Syria of Damaſcus, to keepe the people vnder; and while the army is abroad to haue places of ſafe retreat.

2 Sam: 13 19.22.

III. They diſarmed them to keepe them from rebellion, when they intended to holde them in ſubiection. Thus did the Philiſtims with Iſrael, and *Cyrus* thus vſed the *Lidians*: for vpon ſuch a courſe taken a leſſe force may ſerue to holde the Country in obedience.

Herod.

IV. They removed their King ſometime, and placed another over them: thus dealt *Pharao Necho* with

2 King. 23 33. 34.

Ieboahaz King of Iudah, he carryed him away Priſoner, and made *Eliakim* King in his ſtead. In like ſort dealt

Nabuchadnezzar with *Iehoiachim*, in whose roome hee placed *Zedekiah*; yea they haue translated most the inhabitants, and sometimes placed other of other Nations in their stead. So did *Salmaneser* with the *Israelites*, and set a collonie in *Samaria* and in Cities thereof. The *Athenians* taking the Iland *Cythera* from the *Lacedemonians*, removed the olde Inhabitants, and peopled it vvith other their friends. By peopling of *Calais* with our owne Nation that Towne continued long in obedience to the English, if so *Rochell*, *Poyters*, *Burdeaux*, and other places had beene, we had not so lost *France* perhaps as wee haue.

2 Kings 24,17.

2 Kings 17.24.

Thucid. 4.

CHAP.

CHAP. XXXI.

Of the Generals carriage towards his owne Armie, State and Country.

HE that is of an honourable disposition to others, he cannot but be worthily disposed towards his owne, and to the honour of his King and Country. A worthy Commander will take the summe of the host, to see who are lacking and not lightly passe it by, but at the death of valiant and serviceable men to doe them honour being dead, as *David* did

Num. 31. 10

did *Abner*. And to cause that all the slaine be buried.

II. To haue a great care in a speciall manner to the sick, maimed and wounded, that they perish not, nor being brought home, to be neglected, so as they be forced to beg like Rogues, but that some conuenient allowance be prouided, till they can recouer, and be able to liue by honest labour.

III. It was the manner of renowned Christians to take diligent heed that all their whole army did behaue themselues worthy the victory; *Charles* the great after victory, in the long warres against the *Lombards* and *Saxons*, was pleased to call his Souldiers Nobles, and Kings fellowes, charging them to carry themselues as Kings ouer their owne corruptions, which if they did as generous spirits, he promised to maintaine them, and account the injuries done to them, as done vnto himselfe: but if they did let loose their raines to disorder, shame they should haue for honour, and suffer punishment as

a due reward. *Frederick* the Emperour after his victory over the *Gunxians* in Hungary, said thus to his souldiers, you haue done a great worke, my souldiers, but yet there remaineth a greater, to overcome your selues, & not become through the victory, insolent, cruell, and revengefull. They may not be given to drunkennesse, as *Elah* King of Israel was, as was *Benhadad* with his 32 Kings, as was *Alexander* the great at length to his everlasting dishonour, nor to Luxury, as *Hanibal* was at *Capua*, by which he received more hurt, then all the Romanes could doe him; neither defile themselues with women, nor abuse captiue maids, nor matrons.

IV. The worthy valiant and such as haue done good service are to be incouraged. 1. In giving them due praises, as *David* his worthies had, every one after his desert; and as *David* himselfe had after his desert; and as *David* himselfe had after his sleying of *Goliah*. 2. In rewarding them; The Romanes did many wayes re-

2 Sam: 23 cap. 26.

turne

turne their worthy Valiants, as is before noted; Some had honour bestowed vpon them, some money and lands, some had places given them, some titles and names; great care was had by one meanes or other to reward the well deserving.

V. As care is to be had to reward the worthy; so the ill deserving, and such as be worthy of punishment should surely haue it; this the Romanes did not forget, when the wars were ended. The great Ones felt their displeasure; *Fulvius* was banished, because through negligence his Army was discomfited by *Hannibal*, at Herdonea. *M. Posthumius* had a mighty fine set vpon his head, for that the Romanes at *Veij* were ouerthrowne through his default; *Rutilius* spared not his owne sonne, who by his negligence lost the Castle of *Tarentum* in Sicily. *Liui. l.* *Val. max.*

VI. A worthy General, is to haue care of dividing the spoile, and vsing of it aright. 1. That in it *iustice* be obserued, that what belongeth to one, may not be given to another.

This

This care had *Abraham*, that what belonged to his Confederates they should haue. *Scipio* restored diuerse things to the Sicilians, which he found in the sacking of Carthage, and had been taken from them. The Romanes tooke not that for spoile which did belong to their friends & Confederates. *David* had a care in this to order the spoile in giving to those that kept the stuffe, as well as to those, that went forth to fight. 2. That *charity* be shewed first vnto such of their owne as be in misery by reason of the warre, the wounded, and lame: Great reason is that these be pitied, and made partakers with the sound and whole in the spoile. Then to manifest charity also to such of the Enemies, as stand in extreame need, whom the General is pleased to send away, as did worthily the Nobles of Israel, to the miserable captiues; And after this to reserue some portion among them for their poore at home, poore widdowes, Orphanes, and other impotent by age or sickneſſe. As *Iudas Macha-*

1 Sam. 20. 20.25.

2 Chro. 28 15.

Machabeus and his Army did. 3. To shew *gratitude* and *thankefulnesse* vnto friends, this is not to be neglected; *David* forgot not this; as you may reade in 1 *Sam.* 30. 26. to the end of the chapter. Thus did *Scanderbeg* send of the spoiles of the Turkish army led by *Isaac Bassa* which came with *Amase Scanderbegs* Nephew with 50000 horse to subdue *Epyrus*. 4 *Pietie* may not be omitted, but that some part be for Gods service, as before hath beene noted, in the example of the Israelites: among the Romanes to vphold their warres it was a custome for the Generals to bring into the publicke treasurie of the spoiles, as did *Furius, Helvius, Minutius, Cato, Scipio, Æmilius Paulus*, and others.

2 *Mac:* 8 28

Num: 31

Cap: 29

Liv: 30. 34. 35.

Lastly, a General is to be wary and wise in dismissing of his Army, least he doe as King *Demetrius* did who procured hatred of his Fathers forces. Of which one *Tryphon* tooke occasion to lift vp young *Antiochus* against him, with whom against *Demetrius* the foresaid dismissed forces tooke

1 *Mach.* 38 39. 40. 55.

tooke part. A discontented Army set at liberty may doe very much mischiefe, as those of Israel did which were sent home by *Amaziah*; they fell vpon the Cities of Iudah, smote three thousand and carryed away much spoile. Therefore must there be speciall wisedome in this point, especially, if there be spied any such *Tryphon* among them.

2 Chr. 25. 10-13

CHAP.

CHAP. XXXII.

Of some things concerning those that be vanquished, & how they should demeane themselues.

IT is an excellent praise in such as be put for the present to the worse, not to lose their wisedome nor valour.

Their wisedome in flying must teach them to watch advantages given by the pursuer, to marke his, it may

may be, over hasty following, or disorder therein, or scattered companies or too suddenly, or vntimely turning to the spoile; or the slacke pursuit, giving them that fly leaue to breath, and to gather together, that by some of these aduantages, they may make head vpon the pursuers; and so, perhaps turne the course of present losse and defeature, into an vnexpected victory over the Victorers.

Their wisedome must also teach them, when they haue escaped by flight, seeming farre enough, yet then not to be secure and careleſſe, as not yet out of danger of an hot pursuing enemy, who may follow them farther then they would imagine; as *Gideon* did the two Kings of *Midian*, *Zebah* and *Salmunna*, whom he followed to *Karkor*, where they and their hoſt of fifteene thouſand remained secure, which he vtterly discomfited, and tooke the Kings Prisoners, who might haue escaped had they not beene ouer careleſſe, not fearing any other pursuite o

Iudg. 8.10.

them

hem after the slaughter of *Oreb* and
eb, and 120000 with them that
rew sword.

As they may not lose their wits; to
e as men amazed, distracted, and
ithout vnderstanding; so may they
ot lose their valour, nor be daunted
hen they be taken, and fall into the
Conquerours hands: Base dejection
f spirit befitteth not a souldier; the
uly noble heart will not debase him-
lfe below his worth; drunken *Ben-*
adad foolishly proud in his prosperi-
y did slavishly in adversity humble
imselfe, in sending his servants clo-
hed in sackcloth, with ropes about
heir heads in his name to begg life.
King *Perseus* being taken by *Paulus*
Æmilius, fell downe very basely on
is face before him, held vp his hands
nd as one of a womanish heart with
eares cryed forgiuenesse; vpon
whom *Æmilius* did looke with a
erne countenance, and tolde him,
hathe was a miserable man, indeed,
nd more worthy to be a Captiue,
hen a King, holding himselfe with-
t glory in conquering so vnworthy

1 Kings 20. 16. 31. 32.

an Adversary, and one of no worth. *Iosephus* tooke a Romane Captaine belonging to *Vespasian*, and commanded both his hands to be struck off, and he sent so to the enemy: but the Captaine said to *Iosephus*, I beseech thee my Lord, let me lose but one; for which suite *Iosephus* and his souldiers laughed him to scorne, and judged him to be therefore no valiant man, nor of a haughty courage.

Warres of the Iewes.

The chiefe Commanders taken Prisoners should be of vnconquerable spirits, like King *Porus*, that would not acknowledge himselfe vanquished by Great *Alexander*, though he had lost the field, and almost wounded to death: Or like *Cato*, who being perswaded to submit to *Cæsar*, said, it was for the conquered and delinquent so to doe, but *Cato* had not behaved himselfe so in all his life as one ever either conquered or taken; Its recorded of *Francis* the first, that being taken Captive by *Barbon*, yet he shewed such inbred majesty in his countenance, speech, and behaviour, as made his very enemies honour him

Q. Curtius.

no leſſe, then, as if he had beene in the top of proſperity; ſuch great courage and magnanimity of heart ſhould be in a ſouldiers breſt.

They may not loſe their quiet patience, which is not a ſtupidity or ſenſeleſneſſe of the preſent miſery; but a willing conſtant bearing of the burthen: They may not poyſon themſelues as *Mithridates* did, nor like a cowardly *Saul*, (as *Ioſephus* held him for that act) nor as his Armour-bearer) ſlay themſelues; nor rage and ſweare, and curſe, foaming out the filth of their furious natures, blaſpheming heaven it ſelfe for the overthrow, as ſome haue done: Nor by quaffing downe the cups, and potts of ſtrong drinke to make themſelues ſenſeleſſe of their calamity, nor as *Valence* the Emperour, flye vpon his religious and valiant General, one *Traian*, with baſe termes of cowardize; nor as Iſraelites murmure againſt God, and ſay, why hath the Lord ſmitten vs this day, before the Philiſtims? As if God had not juſt cauſe ſo to doe. Nor as *Cato*, foyled by 1 Sa: 4. 3.

Cæsar, to say that a great deale of mist was over the eye of divine providence. Impatiency of losse should not make men guilty of such blasphemy. Christian souldiers should be religious, as before is shewed, and in their overthrow they haue need of it, to worke this royall vertue of patience, and to manifest other graces in their defeature and overthrow; For now religion requireth,

I. That they should acknowledge their overthrow to be the very hand of God; as the Scripture teacheth, as the Lords people haue acknowledged; as God himselfe said hee would doe; and did vnto them: They are not to ascribe their losse as the Syrians did to the hills; nor to the disadvantage of the place; nor to mans rash attempts or oversight, nor to this mans sloath, and negligence, nor anothers treachery, nor to their small number, nor to any secondary meanes whatsoever, which yet no doubt may all concurre therein; but vnto Gods hand vpon them. They may not with *Cæsar* ascribe it to fortune

Amos 3. 6. 1 Sam 12, 3. Iud: 4. 2. 1 Sam: 4. 3. Esay 42. 24 Ier: 18. 17. &c 12. 7. Lam: 2. 3. 2 Kings. 20. 13.

Bel. Gal.

tune, nor to chance as the Philistims did, nor to destiny as the Stoicks, nor to Planets, as idle starr-gazers, nor to any power, but Gods from heaven. When *Xerxes* with his so huge an host was overthrowne, *Mardonius* the Persian his Generall ascribed it to Gods will, and said, what God would haue done, none was able to avert.

II. In acknowledging it to bee Gods hand, they must confesse it to be for sinne; For otherwise, God doth not afflict, nor grieue willingly any of the Children of men. Therefore said *Esay*, the Lord gaue Iacob to the spoile, and Israel to the robbers, because they had sinned against him. When *Valence* the wicked Emperour blamed *Traian* for the foyle, *Traian* was bolde to tell him, that it was his warring against God, in persecuting of good Christians that gaue his enemies the victory. God threatens ouerthrow in battell for sinne.

Lam: 3 39. Num: 14 43. Esay 42. 24. Niceph. Eccle. Hist. Deut: 28

III. In confessing of it to be for sinne, religion teacheth them to humble themselues for their sinnes; to ac-

2 Chron. 12, 6.

knowledge God to be righteous, as did *Reboboam*, yea and as did the cruell Canaanitish King, *Adonibezek*, who said, that as he had done, God had rewarded him.

Iud. 1, 7

The people of Israel vpon their losses received, humbled themselues with fasting, prayers, and teares, so often as they had the foile: yea that most renowned worthy valiant *Iosua*, when the Israelites were chased by the men of *Ai*, (though the losse was small, only thirty men slaine) yet he tooke it to heart, fell to humbling of himselfe, to fasting and prayer for the same, with the Elders of Israel, and when he knew the sinne for which God was offended, he found out the party and rewarded him with death, that had caused by his sinne; the death of the slaine, and the Enemy to get the victory. Thus should worthy Generals doe; *Esay* reproveth it as an evill in the people, when the strength of the battell was against them, and they beaten, that they did not lay it to heart. Alas for our times, wherein too many mock at such humiliations,

Iud. 20: 25 & 26.

Ios. 7. 6, 7

Esay 42: 25

liations, ſcorne with diſdaine to ſo caſt downe, for the liues of en. They know not, that this is in em, great contempt of Gods diſ- eaſure: Its not ſo much the loſſe of en, which thoſe Valiants bewailed, for ſinne, the cauſe of the deſeate; or Gods abſence from them in his nger, giving them into the power f the Enemie; for the Enemies pride nd triumph over Gods people; for he diſhonour which commeth to God therby: for theſe things, *Iosua* mourned, *David* wept, and other ve- ry valiant men lamented; and not onely for the death of the ſlaine. And yet in their ſorrowes they neglected not to thinke of theſe as *David* did, even of his Enemy *Saul*, and his ſons, with his faithfull friend *Ionathan*; being much grieved for the rejoy- cing of the Philiſtims, Gods Enemies when they ſhould know thereof: This did he lay to heart; as we ſhould the Enemies of God, his Church, and his people, glorying over vs, at this day, as if God had vtterly forſaken

2 Sam. 1. 11. 17-26.

But there is hope, if we will seek Gods favour, cut off sinne, repent and be reformed; for doe we not reade, how after *Iosua's* humiliation Ios: 8. God was with him in the victory, and wee may find vpon the Israelites true repentance, their deepe sorrow with abundance of teares, their putting away of Idols; and preparing of 1 Sam: 7. 3 their hearts to serve God; after their miserable overthrow, and the great slaughter of the people; when *Hophni* and *Phineas* were slaine, the Arke taken, and 30000 put to the sword; Cap: 4: 10: 17 how graciously did God looke vpon them, tooke Israels part, and thundered with a great thunder vpon the Philistims, and so discomfited them, Cap: 7: 10 that from that time they came no more into the Coasts of Israel.

Therefore to make a conclusion, *Oh you valiant hearts, you truly valorous, you sonnes of the worthy, you undaunted spirits*, yet religious, yet faithfull, yet chaste, yet just in your manlinesse, yet full of humanity, even to the enemie, and truly respectfull of your owne companions, yea, and

common

commou ſouldiers, fellowes in affliction, doe well, bee reconciled to God craue his aid and he being with you, goe forth with confidence, and proſper. Even ſo

Amen.

FINIS.

ERRATA.

WHich for *with* page 3 line 24. Then for *their* line 12. as for *is* pa:18.l 18. haue for *haue* pa:27 li:18. *Munidians* for *Numidians* pa 70 li.7. Adde *men* pa:75 li:15 infi for *infinite*. ſeiſime for *ſeiſme* pa:72 li:7 armies for *armes* pa:68. li:2. Put out *And though* pa: 91.li. 15. you for *them* pa 91. li 18. Narmianius for *Harminius* p: 128. l.9. need for *heed* p: 142 l:17. Put out *be* p:158.l:9. and *mer*.l 11. Adde *evill* p. 162.l.15. hake for *lake* p.194:l 20 holden for *holpen* p. 190.li:4. ar for *as* p: 199. l.24. Inulia for *Iulius* p. 203.l:8. Adde *for* p. 204.l.18 Put out *him* l.8 One for *a* p.230.l:6 Salanus for *Salamis* p.207.l:12. Numida for *Munda* p.104.l.12.

THE BIBLE-BATTELLS.

Or

The Sacred Art Military.

For the rightly wageing of warre according to Holy Writ.

Compiled for the vse of all such valiant *worthies*, and vertuously *Valerous Souldiers*, as vpon all iust occasions be ready to affront the Enemies of God, our King, and Country.

By RIC. BERNARD Rector of BATCOMBE SOMERSETSHIRE.

IOAB the Generals speech.

Be of good Courage, and let vs play the men, for our people, and for the Cities of our God, and let the Lord doe that which seemeth him good. 2 Sam. 10.12.

St PAVLS encouragement.

Watch ye, stand fast, quit your selves like men, and be strong. 1 Cor. 16.13.

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101. g. 127.

BIBLIOTECA CENTRAL

TO THE MOST HIGH AND MIGHTY MONARCH CHARLES King of *Great Brittaine*, *France* and *Ireland*, *Defender of the Faith*.

Puissant Prince.

STRONG be Your *Armes*, and victorious Your *Armies*, the *Lord of Hosts* be with You, and the mighty God of *Jacob* Your *Refuge*.

That foretolde by *Chriſt* is now verified: a noiſe there is of warres, and a rumour of warres: *Nation* riſeth againſt *Nation*, and *Kingdome* againſt *Kingdome*: and now, as *John* ſaw in the viſion, is the *Holy Citty* trodden vnder foote. It muſt be ſo for a time. On they goe & haue prevailed: but yet there is hope, if we warre aright. The great *Man of warre* (as *Moſes* calleth him) hath directed vs in the *Bible-battells*, vſefull I hope, for theſe times: but yet I leaue this to Your Majeſties *Heroicall* wiſdome to iudge. Into me-

thod

thod and order I haue collected them: and am bolde in all humility of heart to present them to Your *Sacred Person.* Your *Highnesse* the *Saints* looke vnto for safeguard. The poore distressed *Churches* cry aloud for help. Is not their habitation become *Aceldama, the field of blood?* Many *Valorous Courages* doe attend the opportunity of time; many valiant *Martialists* expect direction, and all hearken after but only a word of command. Disconsolate *Princes* craue aide: Religion it selfe saith to her *Defender,* set forward. The

whose name is *the Lord of Hosts.*

And yet this Sacred story surpasseth al other, and is aboue them to be commended for many things; as first for the vndoubted truth in all and every thing therein delivered. 2. For the antiquitie thereof before all other extant in the whole world. 3. For the great authority thereof, divine and heavenly. 4. For the short and pithy relations. 5. For such admirable things as be therein recorded, not elsewhere to be foūd. If withall the certainetie of such things be considered; as

I. The Lords most valiant and religious General, never to be matched for fame and glorie. Who can compare with *Iosua*, judged to bee one of the Nyne Worthies? Who can match with some of the Iudges, as *Shamgar*, who slew 600 men with an *Oxe* goad, or *Sampson*, that slew a 1000 with the jaw bone of an *Asse*? *Iudg.* 3. 31. Or who can compare with *David* the King, another of the Nyne Worthies, for wisedome, valour and piety? Or who hath excelled

celled a third of the nyne worthies, *Iudas Machabeus* for courage, for magnanimitie of ſpirit, and vndauntedneſſe of heart?

II The Captaines and worthies as *David* had, who among the Heathen like *Adino*, that in one battell ſlew 800 men with his owne hand? Who could breake thorow an whole hoſt of armed men, as did only three of *Dauids* worthies to fetch ſome water for *David* to drinke? Then worthy Acts are recorded in the 2. *Sam.* cap: 23. and 1. 11. whereto I referre the Reader, not to be paralleld among the true hiſtories of any Heathen or Chriſtian.

III The ſet Battels therein mentioned, in number found 37; what one Hiſtorie hath the like number in ſo compendious a relation?

IV The huge Armies ſet downe: The Armie which *Gedeon* fought with was very great, for then aboue 120000 were ſlaine: The Army of Iſrael againſt *Beniamin*, was 400000: The Army of the *Philiſtins* at one time was 30000 Charets, 6000 horſ-

men

men, and footmen as the ſand for
1 Sa 11. 8. multitude; *Sauls* firſt hoaſt, which he levied againſt the *Ammonites*, was 330000: *Amaziah* againſt *Edom* had 300000: *Shiſhake* the King of *Ægipt* came againſt *Iudah* in *Rehoboams* dayes with 1200 Charetts, 60000, horſemen, and footmen without
2 Ch. number, *Ieroboam* & *Abijah* brought into the feild at one time 1200000, the one 800000, the other 400000: *Zerah* the *Ethiopian* came againſt *Aſa* with 1000000, and *Aſa* mett him with 580000, ſo there was that day in the feild fifteene hundred & fourſcore thouſand men to fight, ſtriving who ſhould overcome, and be victorious: Greater armies I never read nor heard of in any Hiſtorie, ſaue only that of *Xerxzes* the *Perſian*, and that of *Tamberlain*, and *Baiezett* the Turke and *Tartar*, if the relation of the numbers be true, as we are ſure theſe all be.

Iud. 8, 10. V. The ſtorie is rare, In reſpect of the incredible ſlaughters in thoſe dayes in one foughten feild: *Gedeon* in his warrs did ſley of the enemyes

120000;

120000; *David* ſlew 40000 horſe- 2 Sa 10.18
men in the *Syrian* hoaſt, with their
Generall, and the men alſo of 700: 2 Ch 3.17.
Charetts in one battell; *Ieroboam* loſt
500000 choſen men in his fightings
againſt *Abijah*: *Ahab* ſlew of *Benha-* 1 K.20 29
dads Army 100000, beſides 27000 30.
that periſhed by the fall of a wall, and 2 Ch. 28.
Pekah King of Iſraell deſtroyed in 6.8.
one day of the men of *Iudah*, 120000
and tooke captiue 200000 priſo-
ners.

VI. In regard of the moſt ſtrange and vnheard of victories; ſome miraculous, as when God ſett the ſword of the enemyes of his people againſt their owne ſelues to ſlaughter and kill one another; as hee did the *Midianits* and *Amalakits*, ſo the *Philiſtians* and likewiſe the *Moabites*, and *Edomites* and *Ammonites*, when they came againſt *Iudah*. Some other though not ſuch, yet ſo proſperous by Gods protection and ayding power to overcome, as the like is no where recorded, to omit the victories of *Ioſua* againſt *Og*, againſt *Sihon*, agai..ſt all the Kings of *Canaan*, the

Iudg. 7. 22
1 Sa. 14 23
2 Ch 20.

Iudg. 1. victories of *Iudah*, of *Ehud*, *Barak*, *Iephte*, of *Saul*, of *David*, *Asa*, *Ahab*, *Amaziah* and others. I will mention but that one levied hoſt of Iſraell in number 12000 only, which went out againſt *Midian*; and ſlew ſiue Num. 31.5 8.10.32. 35.50 Kings, burnt all their Citties, and goodly Caſtells with fire, and tooke Verſe 49. priſoners 32000 perſons; brought away for bootie and ſpoyle, beſides Iewels of gold, chaines, braceletes, rings, earings, and tabletts, 675000 ſheepe, 72000 beeues, and 61000 Aſſes; and yet loſt not one man in obteyning this victorie.

VII. To theſe former may be added, the great number of the valiant and matchleſſe men, not in any Nation vnder heaven to bee found, at one time ſo many as was there. There came to *David* to make him King at once 1222, Captaines, and 1 Ch. 12. with them in number altogether 28.32.34. 339300, all men of warre very many thouſands of them commended to be famous, mightie men of valour, expert in warr, able to keepe ranke, and to ſett the Battell in aray. Beſides

ſides theſe, there were in valour peereleſſe, all the 37 worthies of *David*, with many other mighty men, ſuch as could vſe both the right, and left hand, for hurling ſtones and ſhoting arrowes out of a bowe, yea men of might, fit for warre, that could handle ſheild and buckler, whoſe faces were like the faces of Lyons, and as ſwift as the Roes vpon the mountaines. Afterwards when *David* was ſettled, and *Ioab* commaunded to number the people throughout the 12 Tribes, beſides *Levy* and *Beniamin*, there were found 1570000 men that drewe ſword: and yet that Nation was not aboue 200 miles long, and 50 miles broad, not neere the halfe of *England* by much. Yea when the Tribes were divided, and onely *Iudah* & *Beniamin* made a kingdome, as much perhapps, as two or three of the leſſer ſhires of *England*, yet could *Abiiah* raiſe vp of choſen men 400000; *Aſa* had an army of 580000 all mighty men of valour; to ſay nothing of *Amaziah* his hoſt of 300000 nor of the 2600 chiefe of the Fa- 2 Ch. 26.

2 Sa. 2. 23. 1 Ch. 11. & 12.

thers very valiant men, vnder whō was an army of 307500 which made warr with mightie power to helpe
2 Ch,17 King *Vzziah* againſt the enemy. In the raigne of *Iehoſaphat* was an hoſt of 1160000 men, mightie men of valour. Of what Nation ſo little hath been, or can be the like truely ſpoken?

Laſtly, the Nation was ever in military exerciſe by reaſon of continuall warres at home or abroad; In the dayes of *Ioſua*, of the *Iudges*, of *Saule* and *David*, after the peaceable dayes of *Salomon*, *Iſrael* & *Iudah* being divided, then began warres, and almoſt perpetuall betweene the two kingdomes, beſides the warrs of forraigne Enemyes, the *Ægyptians*, *Moabits*, *Ammonites*, *Edomites*, *Philiſtims*, *Ethiopians*, *Sirians*, *Aſſirians*, *and Babylonians*, vntill both kingdomes periſhed, and were led away captiue: So as this people could not be but good ſouldiers, for number many, in skill by dayly vſe exquiſite, in valour incomparable, in braue leaders, cheiſe Captaines and commanders,

not

not to bee matched. And therefore why may not much art of Souldiary and military knowledge be collected hence at leaſt in many maine points, as well, yea why not better, then ſom other humaine writers? Seeing the relations are moſt true, matter to worke vpon plentifully adminiſtred, the warrant from God, the examples from the people of God, which being ſet for examples before them, will put ſouldiers in minde of the wayes of God, to moue them to ſeeke help and ayd of God, as thoſe did againſt their enemyes, when we goe out to battell.

The II. CHAP.

Of the warrs of God with man.

WArre is the oppoſite to peace, and is by the Prophet called evill; being the fruite of ſinne, the puniſhment for ſinne, yea ſo fearefull, as *David* Eſa,45,7 Lev,26,25

2 Sam. 24. once put to his choice, desired rather the pestilence, then the sword of an enemy: It bringeth with it for the most part innumerable evills, even as well to the Conquerours, as to the Conquered.

This warr is either of God with man, or of man with man: before I speake of the latter, I thinke it very fit to say something of the former in the first place; that men may consider of another kind of warre, then vsually they dream of.

God hath warre with man, yea he hath some where sworne, that with some sorts, hee will haue warre from one generation to another, even for ever; there is no peace to the wicked; God therefore is pleased to be called *vir belli a man of warre*, the *Chaldee* expresseth the title thus, *the Lord and victour of warres*; he causeth warres, and maketh an end of them, at his owne will.

Ex 17,16. Esay 57.21 Ex.15,3.

Rev.19,11 Iudg.5,8. Psal.46,9

Hence it is, that he is sayd to be *armed*, *Esay* 59.17. and to haue his Armorie, which he openeth, that hee bringeth forth the *weapons* of his in-

indig-

dignation, the *Chariots* and *horſe*, the *Army* and *power*, that he rideth vpon horſes and charets, that he *muſtreth* his hoaſt, and *marcheth* againſt his enemyes, with aſſured victory: for he hath power to help himſelfe, and to caſt downe ſuch as will reſiſt him, his councell doth ever ſtand; what he purpoſeth, that he can bring to paſſe, and he will doe all his pleaſure: for hee is ſtrong and mightie, even the Lord mighty in battell.

Hoſ. 2. 18. Ier. 50. 2. Eſai. 43. Hab. 3. 9. Iudg. 5. 4 Eſay 13. 4 2 Ch. 25. 8 Eſay 46. 10. 11. Pſ. 24. 8.

Therefore hath hee the title of *King of Kings*, of *King of glory and the Lord of Hoaſts*, a name given him by *Eſai* and *Ieremie*, aboue an hundred times, and mentioned in the old Teſtament aboue 240. times, ſo did the Lord, in thoſe times, (if I may ſo ſay) giue himſelfe to warres and thereby vexed the Nations and deſtroyed them for their ſinnes.

2 Ch. 15. 6

Now Gods hoſt, or army is either more *generall* or more *ſpeciall*. The more *generall*, conſiſts of *foure Regiments*. The two firſt fall vpon his enemies covertly, ſodainely and at vnawares; but the other openly in the

the veiw of the eye.

Gen.32.2 Luk.2.13. 2 K.1937 2 Ch 32.21 The first is of good Angells, called for the great numbers, Gods hoſt for their quality heavenly ſouldiers, of which (ſuch is their power) even one was able to ſley, in one night, 185000. and amonge them all the mighty men of valour, leaders, and Captaines, in the campe of the *Aſſirians*.

Pſ 78.45. Iud 9. 2 Ch.29. 23. 1 Sam.14. 20 Iud.7.22. The *Second Regiment* is of bad *Angels*, with which hee plagued the *Ægyptians*, amonge whom he ſent theſe wicked & evill ſpirits. By one of theſe he vexed and ſet at odds *Abimilech* and the *Sichemites* to ſeeke by a furious and bloudy rage the vtter ruine, and deſtruction of one another: And by theſe it is very like, he wrought the deaths of great Armies, when they ſlew one another, the Lord ſetting euery mans ſword againſt his owne fellow, throughout the hoſt.

The *third* is of all other his creatures, except man, this is a very mighty ſtrong and vnreſiſtable Armie: with theſe hee goeth forth in battell,

battell; He ſet the ſtarres in their courſes to fight againſt *Siſera*: with thunder, lightning, raigne and haile mingled with fire, he ſet vpon the Egyptians: with great ſtones from heauen hee ſlew the *Canaanites*, which haileſtones he reſerueth in his treaſury againſt the time of warre, with bl ſting windes, with fire, with Earthquakes he conſumeth, ouerthroweth and deuoureth vp his enemies: He ſhooteth out his arrowes, hot thunderbolts: with theſe hee ſmites them through; yea ſaith the Prophet, with thunder, earthquake, great noyſe of ſtorme and tempeſt, with the flame of deuouring fire he will riſe vp againſt them; and ſhew the lighting downe of his arme, in the indignation of his anger, with ſcattering and tempeſt and haileſtones. Hee commeth foorth with his great hoſts, as *Ioel* calleth them Canker-wormes, locuſts, Cater-pillers, and palmer-wormes: He armeth the teeth of the beaſts and Lyons to fight for him, and vſeth the poyſon of ſerpents to vexe and ſlay

Exo.9. 23, 24.34. 1 Sa 7.10. Ioſ.10,11. Pſal.11.6. Iob 38.22 23. Amos 4.9. Hag.2 8. Num.16, 35.31,32. 1 Sa.14,15 Pſ.18.14, Eſa.29.6. & 30.30. Ioel 2,25. 2 Kin.17. Deu.32,24

The VII. Chap.

Of the chiefe authority mouing to war; and of Kings going out with their Hosts, very vsuall in ancient ages, but yet ever arbitrary.

VPon mature deliberation, and well aduised iudgment, the iustice of warre being approoued, as also that the same is necessary (least men embroyle themselues in needlesse vse of the sword, to their owne ruine) then is to bee con-

considered in the next place by what authority this warre is to be vndertaken; for a necessary and iust warre doth not warrant everie one vpon their owne heads to make warre, though they be able to gather a power together; but the first moover thereto must be the supreame authoritie in the State, whether it be *Monarchicall, Aristocraticall*, or any of the rest, by which the people of that state is governed.

The warres which God allowed, and so iust, which he also commanded, and so necessary were made ever vnder, and by the authority of such as he set ouer his people. Thus the warre against *Amalek* was commanded by *Moses*; so was that against *Midian*; in like manner Israel warred under the command of *Iosua*, after vnder the Iudges, and then vnder Kings, as vnder *Saul*, *David*, and the rest, who did in their owne persons goe into the warres. Exo. 17. 8. Num. 31.

And this same was vsuall in all former ages, even from the beginning of warrs mentioned in holy writ,

Exo. 14. 2 Ch. 12. & 35 20. 1 Kin. 20. that Kings themſelves went out to warre, as the foure Kings againſt the fiue in *Gen.* 14. *Pharao* in his owne perſon purſued Iſrael, *Shiſhak* King of Egypt came with his hoſt againſt *Iudah*, and ſo *Pharao Necho* went foorth with his owne forces, *Benhadad* the *Syrian* came himſelfe, and with him thirty two Kings into the field.

Ioſua 10. Num 21. All the Canaaniſh Kings came themſelves with their hoſts, ſo the two mighty Kings *Sihon* King of the Amorites, and *Ogg* the King of Baſan. And thus did all the Kings of Iſrael and *Iudah*: *Saul* went into the field continually; *David* was often there in perſon; ſo was *Ieroboam*, *Rehoboam*, *Abiiam*, *Aſa*, *Iehoſophat*, *Amaziah*, and the reſt; yea by the appointment of God ſome were appointed to order the battell themſelves, as was *Ahab* againſt *Benhadads* hoſt; This was the cuſtome of great Monarches ſubduing the world to goe out in perſon; as may appeare in 1. K. 20. 14 2 K. 18. 9. 13. *Salmanezer*, and *Senacherib* the Aſſyrian Kings in; *Nebuchadnezzar* the Babi-

Babilonian, in *Alexander* the Macedonian, in *Cyrus*, *Darius*, *Zerxes*, the Persians, in *Iulius Cæsar*, and other Roman Emperours; in *Tamberlaine* the Tartar, and *Baiezet* the Grandsiegneour; in *Charles* the great, Emperour of Germanie. This made Princes famous, their warres to bee maintained, the battells to be fought with more courage even to the vtmost; and so a more speedy dispatch ons way or other to make some end, and to bring peace, the good and blessed conclusion of all iust warrs. 2 Ch. 36. 6. Ier. 39. 5.

Though it seemed expedient vnto Kings in those dayes to goe in person with their Armies; yet no doubt care was had of their safeties, that they should not bee suffered to expose themselves rashly into the battle, as *Ahab* did, and *Iosias*, which cost them both their lives; For the valiant Captaines would expose themselves desperately when they saw their Kings in danger, as *Abishai* did, who rescued *David* with great hazard to save his life from the stroke of *Ishbi-benob* the Gyant. Hereup- 1 K. 22. 30 2 Ch. 35. 22. 2 Sam. 21. 17. 1 Sam. 26. 16.

2 Sam. 18. 3. on it was, that *Dauid* held *Abner* and others about *Saul* wo thy of death, becauſe they had not kept more ſafely the King. Faithfull Subiects eſteeme the life of a good King, more worth then ten thouſand of themſelves; Princes may bee in the field, but its not neceſſary to goe into the battle, leaſt (as *Dauids* ſervants ſaid of him) the light be quenched, and the people be ſcattered, as vpon *Ahabs* death.

2 Sam. 21. 17.

1 K. 22.

Whether they goe forth, or ſtay at home (which is free vnto them, and may be done according to their own pleaſure) yet is this ſoveraign authority that which muſt firſt moove to make warre; People may not if they would gather together to warre againſt an open enemy of their owne heads, for God hath puniſhed ſuch attempts as may be ſeene in the preſumptuous Iſraelites arming themſelues without command from authority, and were overthrowne by the enemy. Such was the attempt of one *Ioſeph* and *Azarias*, who in a vaine-glory to get a name, would gather

Num. 14. 40. 44. 45. Deut. 1. 2. Mach. 5. 56. 60. 61. 67.

gather troupes to fight against the Heathen, and obeyed not *Iudas Machabeus*; and therefore were overthrowne: and so were certain Priests slaine, vpon such a vaine vndertaking. Among the Romanes those that thus offended, by their lawes were in case of treason. People must therefore have warrant; for otherwise even to spoyle or kill an enemy is theft, and murther; and the battle on their parr no better then a field of bloud; and their doings, but disorder and confusion; except it be to represse a sodain rising of Rebels, or to withstand a violent and sodain comming in of an open enemy. Otherwise none are to bee acounted publike enemies in warre, but those whom publike authoritie so declareth to be: yea, and if any rise vp in rebellion, if authoritie know it, the Captaines are to await for command, before they gather power against such rebells: as may be manifest in *Abishai* and the rest, who mooved not the rebellion of *Bichri*, till *Dauid*, who knew it, gaue command

F. ad L. Iul. maiest. & L. vlt. C. vi armorum vsus.

2 Sam. 20. 1-4. 6, 7.

mand to follow him: But when men have such warrant, then let them obey readily, and be as serviceable to to their Leaders, as the Israelites promised to be to *Iosua*.

Ios. 1. 16.

CHAP.

VIII. CHAPTER.

Of Preſſe-men, and Voluntaries.

OF ſuch as goe to warr, there are two ſorts; ſuch as be commanded, and ſuch as offer themſelves. The former wee call *preſſed*; who without enforcement would not goe, *Moſes* was as King in Iſrael; and he waited not for Voluntaries, but commanded *Ioſua* to chuſe out of every Tribe a thouſand, to make an Hoſt of twelue thouſand to goe againſt *Midian*. *Saul* threatned revenge vpon thoſe that would not come Deut. 33. 5

1 Sam. 21. 6,7. come foorth to warre at his commaund; and God did ayde his authority by striking the people with feare of him. That authority was in *David* to assemble and gather a power of his Subiects for warre;

2 Sam. 20. 4 without which command Princes could not haue waged battells so, as they then did. And the Lords command to Officers to give some leave to depart, argueth their power otherwise, to have reteined them.

Deu. 20. 5. The other sort are tearmed *Voluntaries*, which are either *Natiues* or *Forreigners*. That men may offer themselues to the warres, and enter into the profession of a souldier, its not to be doubted. *Ehuds* souldiers were all Voluntaries at the sound of a Trumpet. So were the three sonnes of

Iud. 3. 27. & 5. 2. *Iesse*, and such were *Davids* worthies which came and offered themselues, and so was *Ittai* the Gittite. Againe, *Deborah* the Prophetesse praiseth the Voluntaries which came to help *Baruch*, besides she complaineth of such

1 Sam. 17. 23. as following their owne private businesse neglected the warres: and withall

all curſed *Meroz* for not coming to helpe the Lord. Iud. 5. 14, 15, 18.

Moreouer, that which may bee lawfull by preſſing and compulſion, may as well be lawfull for Voluntaries, if there bee not very iuſt cauſe or impediment to hinder theſe. It is the iudgement of Churches reformed beyond the Sea; among whom ſome are trained vp for warre, to goe as Voluntaries. We know that Princes doe helpe their aſſociates voluntarily, what hindereth, but that others in their due place, and within their power may alſo freely offer themſelves? A lawfull calling may bee as well vndergone freely, as by compulſion circumſtances and other conſiderations well weighed aforehand. And to conclude this, how ſhould Princes and States doe, that haue not power to preſſe, if Voluntaries might not in good conſcience offer themſelves.

But here Voluntaries muſt know, and be reſolved of ſome things.

1. Of the calling of a ſouldier, that it is lawfull, and that a man may therein

therein live, and as well receiue wages, as men doe for discharge of their duties in any other lawfull vocation.

Luk.3.14. Be content (saith *Iohn Baptist*) with your wages, speaking to souldiers; therefore may they serve for wages.

2. Of the iustice and lawfulnesse of the warre into which hee thrusts himselfe, seeing hee goeth not by command of supreame authority, for this is another case, when men goe not of their owne pleasure and will; but when any so doth, if the warre be iust, a man may serve with a good conscience of his owne accord: but if it be apparantly vniust, let men beware that they embrew not their hands in bloud, going Voluntaries. If Princes command, the case is altered, for private persons may not sit and iudge of Princes actions, not notoriously vniust as it was when Christian souldiers vvould not draw their swords against Christians vnder *Iulian* the Apostate; though they served him vvillingly against others. *Sauls* servants vvould not fall vpon the

the innocent Priests of the Lord to slay them. But vvhere the fact, as in such cases, is not notorious, a good man (saith Saint *Augustine*) may serve vnder a sacrilegious Prince: for the vniust command shall bind the Prince, vvhen the duty of obedience shall make the souldier free. *Lib. 22. contra Faust. man. ca. 7.*

3. They must consider of vvhat religion those be, that doe make the vvarre, and whom they goe to serve vnder: for *Iehosophat* vvas in danger of his life, and reprooued by a Prophet of God for helping *Ahab* an Idolater, who was an hater of God as all Idolaters be, though they themselves thinke better of themselues.

4. They must haue the leaue of such as have soveraigne authority ouer them; for a subiect to one, cannot dispose of his owne person to to the service of an other Prince without leaue: but he may put himselfe voluntarily into the service of his owne Soueraigne, whose subiect he is. 2. Ch. 19. 2

5. Voluntaries are to weigh with themselues whatspecial impediments

they

they haue to vvithhold from going, in reſpect of ſome particular calling, requiring their owne perſon for diſcharge of the duties thereof: or ſome charge of a family, vvife and children depending vpon their perſonall being neceſſarily among them; or vvhether apparently their being at home may doe more good to their countrey, then their ſeruice in vvarre.

6. Their end muſt be good; *Pro lege & grege Chriſti*, as one ſaith, for defence of religion, & of the Church of God, for releeuing the vniuſtly oppreſſed, for maintenance of right, and ſuch like, and withall to learne experience for the good of their country, but not to runne in vnaduiſedly, out of malecontentednesſe, nor of an idle humor, nor of fooliſh vainglory, nor of a bloudie diſpoſition, nor of a baſe mind for prey and booty; but as a man of valour, for more praiſe-worthy and better ends.

Laſtly, that *Voluntaries* put themſelues vnder the command of authority to doe ſeruice, and to be ſubiect

to

to rule and discipline, obseruing order, keeping their places; from which they may not in certaine cases depart without leave of such Commanders as they have submitted themselues vnto. For though they enter voluntarily; yet being vnder authority, they may not think themselues then free at all times to depart at their pleasure: For if they should, vpon necessarie seruice, such wandering starres would fall of and such straglers would vtterly faile the expectation of their Commanders.

Thus with these considerations men may be *Volunteries*, and put themselues into military seruice and authority may admit of them as *David* did of *Vriah*, of *Ittai* the Gittite, with his followers; And as others haue done, as Histories shew. But here yet the *Generall* and others with him must be cautelous, and weigh what voluntaries they entertaine.

1. Beware of such as flye from the Enemy, let them be tryed before they be trusted: for we may reade in stories,

stories, that such somet mes have bin sent of the Enemy to doe mischiefe. Two *Spaniards* fained themselves fugitiues to the *Venetians* with a purpose to kill *Alvian* their Generall. So did certaine Turks with an intent to kill *Scanderbag*. The *Numidians* which seemed to forsake *Hannibal*, and to fall to the *Romans* in the battle of *Cannæ*, were a great helpe to *Hannibal* to get the victory in turning against the Romans vpon a sodaine: This wisedome was in the *Philistims* going to battell against *Saul*, they would not admit of *David* and his company.

Guicciard.

History of *Scanderbag*

1. Ch. 12. 19.

II. Not to goe too fast in admitting of friends and associates, but only to entertaine so many as the Natiues and naturall subiects are able to command and ouerrule; least they take advantage of the Natiues fewnesse, and haue them in contempt; and trusting to themselues, make good their owne secret designements and revolt from them, as the *Gaules* did from the *Romans*, because they saw no strength in the Romane Armie,

Tacit. 3.

my, but that which was of ſtrangers.

III. Never to hire, or receiue any of a contrary religion, *Amaziah* the king of Iudah was reproued for hiring of Idolaters the Iſraelites to goe with him againſt *Edom*, whom hee was commanded to caſhiere, for God is not with ſuch as the Lord by his Prophet told him. 2. Ch. 25.

Before I end this chapter, it may be here asked, whether going into warres may ſpoyle the people of that State againſt whom they goe to war, ſeeing many thouſands of the people and families there liue harmeleſly at home, and deſire to be there in peace and ſo forth? I anſwer; in a iuſt and neceſſary warre the conquered are in the hands of the Conquerours, lands and goods are then at their diſpoſition, whatſoeuer they haue taken or won is iuſtly theirs. God allowed Iſrael to take what they did win in their iuſt wars; therefore they poſſeſſed the kingdome of *Sihon*, and of *Ogg*; they tooke the *Midianites* Priſoners, carryed away infi- ſpoyle, and burnt their townes and Cities

A queſt.

Num. 21. 24, 25, & 31, 10, 11.

2 Sam. 8. 11, 12.

Cities with fire. *David* spoyled the Nations which he subdued. It is ac-
lib. de Offic 3. counted by the law of Nations a lawfull purchase and the practise of all people in time of warre. For nothing is proper by nature, but either by ancient possession or seisme, or victory, saith the Heathen Orator; The Enemy, & that State can no otherwise be weakened, but first in their Subjects; the hands of all which, though they be not in warre, yet are they in heart and in contributing: but if not, neuertheleſſe, they are one body, and therefore must bee content to suffer together till their Head make peace, and satisfie for that, which the iustice of the warre doth require, and for
1. Sam. 15, 6. which it vvas begun. But if any be, as were the *Kenites* among the *Amalakites* consideration is to bee had of them, as *Saul* had of these for their preseruation and safetie.

CHAP.

IX. CHAPTER.

Of muſtering, and the choyſe of ſouldiers.

WHen a warre is reſolued vpon as both iuſt, and neceſſary thn muſt ſouldiers bee leuied, a muſter and view made of them and their armer.

The Kings in Iſrael were ſomtimes at the muſter. *Saul* gathered his ſouldiers togeather and numbred them. So did *David*, 2. *Sam.* 18. 1. So *Moſes*, numbred Iſrael. 1 Sam. 15. 4. Num. 1. 19. & 3. 4. 2.

Ier. 52. 25. And there was a principall Scribe of the host which mustered the people of the land: for which mustering, there was a command went forth to leuie men and to call them together, as *Saul* did; and as *Dauid* appointed *Amasa* to doe: to this custome God alludeth in his word when he mustered his host.

1 Sa. 11. 7
2 Sa. 20. 5.
Esai. 13. 4.

In this, they considered of the number, which were to go into the wars, sometimes more, sometimes fewer; *Moses* appointed but 12000 to go against *Midian*: vvhatsoeuer the number was, the custome was to number them: as *Saul* did his in *Bezek*, and in *Telaim*; *David* in *Mahanaim*, *Ahab* in *Samaria*; *Iehoram* hee numbered his, and *Amaziah* his Armie: and thus did also the Heathen.

Num 31.
1 Sa. 11. 8. & 15 4.
1 Sa. 18. 1. with cap. 17. 24.
1 K 20. 15.
2 K. 3. 6.
2 Ch. 25. 5.
2 K. 20. 25, 26.

Now in sending foorth an Armie, great care must bee had, what sorts of persons are to bee sent forth.

Let them bee Natiues and subiects liuing vnder that soueraigne authority that sends them out, though they

they bee of seuerall countries, yet subiect to the same power, and it were well that they had something to take to at home, or friends of whom they expect good. For these souldiers are bound by the bond of nature to their King, kinred, and Countrie. These are easie to bee corrected, if they should happen to run away. These wil therefore bee awed in the field, and for feare to be punished at home, become more obedient, endure more constant, be more loyall, even when they feele want of necessaries, and haue short pay, then any other will do: not subiects, or hauing nothing, or no friends that they care for; Israels hosts were of Israel, and when the Tribes were diuided into two kingdomes, either State furnished themselues of their owne subiects most vsually, as may be seene in their battles.

II. Consider their yeeres; such as the Lord held fit for warre, were in Israel 20. yeeres old and vpward; and such did *Amaziah* take: for younger are hardly growne vp to Num:1.20 & 22.26.2 2 Ch:25.5

ſtrength: and aboue 46. except ſome old and expert ſouldier for skill, are not to be admitted, becauſe ſtrength decayeth, as ſaith a learned experienenced ſouldier.

3. Touching their bodies in Iſrael were choſen ſtrong men, able to goe to warre, men alſo of valour and courage; ſo they muſt be ſtout and ſtrong of a vigorous and couragious mind, not fearfull; for ſuch were put out of the hoſt by Gods appointment and this did alſo that valiant *Iudas Machabeus*; for the fearefull the firſt in ranke of the damned crew, what good will they doe, but faile in performance, make others to bee faint-hearted, and ſo giue the victory to the enemy. Men of a ſharpe countenance, ſinowie armes and legges, promiſe both ſtrength and courage, and not the great lusks, fleſhie lubbers, though *Pyrrhus* and *Marius* choſe men of big and great ſtatures. In Iſrael ſuch as could runne well, were commended, men ſwift of foot; actiue and nimble, as was *Aſahel Ioabs* brother, and one of *Davids* worthies;

1 Sa. 14. 52
2 Ch. 17. 14.
Deut. 20. 8
Iud. 7. 3.
1 Mach. 3. 56.
Rev. 21. 8.
2 Sa. 2. 9. & 23. 24.

worthis; This was alſo a commendation in *Achilles*, and in *Papirius*, who was called for it, *the Rinmer*. In the Tribe of Gad were men for ſtrength callen men of migh^r, fc^r courage to have had faces like Lyons, and for ſootmanſhip, as ſwift as the Roes vpon the mountaines. *Curſor.* 1 Ch. 12. 8.

IV. For their skill in armes, raw and ignorant men arenot to bee put ſodainly to ſernice: for not a multitude, but art and exerciſe getteth the victorie: for the ignorant ſouldiers may not onely endanger himſelfe, but his fellowes too. Therefore the ſouldiers in Iſrael were very expert men. In *Beniamin* were 700. choyſe men left-handed, that is, ſuch as were ſo skilfull, that they durſt with their left hands vſe their ſlings againſt their enemies, and were ſo excellently cunning, that they would caſt ſtones at an hayre breadth, and not miſſe. In *Aſher* were choiſe and mighty men of valour apt for warre 40000: In *Sauls* time were many which could vſe both the right hand and the left in hurling of ſtones, and Iud 20 16. 1 Ch. 1. 40 & 12 35. 2 Ch 12. 2 ver. 32, 33.

shooting arrowes out of a bow. In *Issachar* were men of great vnderstanding, knowing what ought to
2 Ch. 12. be done, whose Chiefetaines were 200. In *Zabulon* such as were expert in warre, and could keepe ranke, 50000. In *Dan* expert men 28600. also in the three Tribes beyond Iordan skilfull men there were an hundred and twentie thousand. So they then brought no ignorant and raw souldiers into the field: Skill heartneth a souldier, and encreaseth his courage, and striketh some feare into the enemie. A small number of skilfull men, and experienced in armes, will easily rout multitudes of others, as histories and experience doe tell vs. The *Romans* by their exercised souldiers got so great and so maine victories. *Epaminondas* by his exercised *Thebanes* ouerthrew the *Lacedemonians* at length; *Hannibal* at his
Liv: 27. 21. comming into *Italy* at first, put to flight 35. thousand with a smal company of old souldiers.

V. Besides all these, it is fit that souldiers should be religious, yea very

ry requisite, because they expose themselues so to the danger of death, which none but such as be religious can be prepared for. Besides, they may expect Gods ayde, they may fight with their hands, and pray with their hearts, by which meanes, that renowned *Machabeus* conquered *Vicanor*, and slew of his enemies 35. thousand. Let not the roaring boyes, the Machavilian Atheists, the prophane *Esaus*, the drunken sonnes of *Bacchus*, the blasphemous swearers, the lustie Adulterers laugh at this: for God requireth that all should feare him. Religion will make men valiant, never any in holy writ recorded for religious, but were indeed valiant, as *Abraham*, *Dauid*, *Asa*, *Ieboiada* the high Priest, *Iosias* the religious king, all valiant men. And how can they be otherwise but valiant, when they know that God is reconciled to them, death, if it come, will bee to them aduantage. These onely haue faith in God, and so will be courragious. Who can doubt that these will

2 Mach: 15 26, 27.

2 Sa. 23. 3.

See Doct. *Sut.* Deane of Exet. his b. of warre. pag. 37. 38 mooving the Armie to be religious.

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2 Mach: 15 26, 27.

2 Sa. 23. 3.

See Doct. *Sut.* Deare of Exet. his booke of warre. pag. 37. 38 mooving the Armie to be religious.

adventure life in the field for religion and a iuſt cauſe, that dare willingly yeeld their bodies to be burnt for their faith and profeſſion? They adventure their corporall life, but with aſſurance of a heauenly life after: Wheras all other, (be what they may be) hazard the damnation of their ſoules, with the death of their bodies; a deſperate attempt in careleſſe wretches; The religious of conſcience will be obedient as Iſrael profeſſed to be to *Ioſua*, and are like the Centurions ſeruants going & comming at command, and not mutinous; they are of a quiet behauiour and temperate; not brablers not drunkards, nor quarrelſome. They will eſteeme of and loue a worthy Captaine according to his worth; who muſt be to them as a father, and they to him as ſons; for in *Iſraels* language, they were called the *ſons of the band*. Their prayers are of more force to preuaile with God to take their parts, and to vanquiſh an Enemy then all other means beſide Iſrael fought, but *Moſes* did procure the victorie by prayer.

Ioſ. 1. 16, 17.

Mat 8. 9.

2 Ch 25. 13.

See the reading in the marg.

And

And leaſt any ſcoffing *Iſhmael* ſhould deride this care of the choyce of religious men, as having no patterne of warlike Chieftaines to follow. let them looke to the mightie man of warre, the Lord of hoſts, the king of Kings, and conſider what manner of ſouldiers he did chuſe to fight his battles. The Commanders were religious, as *Ioſhua*, the *Iudges*, *Ehud*, *Gideon*, *Iepthah*, *David*, and others. His Armies muſtered by the Lord, were called his *ſanctified ones*, ſet apart by him to military imployment; They were alſo mighty ones and ſtrong, *Eſa.* 13.3. *Ioel* 2.5. they were skilfull to march, and did not breake ranke, keeping way and iuſt diſtance, not thruſting one another they cared not for wounds, though the ſword pierced them: they were ſuch as were runners, quicke and nimble in execution: and to conclude, they reioyced in the Lords highnes, and in his excellency, Such did the Lord muſter and chuſe for his hoſt. Exo. 15.3. Ioel 2.7. 8,9.

But it will be obiected, that *Iepth-*

1 Mach: 5. 37. & 11. 67.
Exod: 18. 6 & 19. 2.
2 Sa: 26. 3. & 28. 4. & 31. 1.
Nu: 21 12, & 32. 1.
Deut: 10. 7
Iudg: 6: 33. & 7. 8.
1 Chro: 11. 15:

Iud: 7. 8
2 K: 7, 7
1 Mach. 9: 2 & 4. 20
Iudg: 7. 12
2 K: 7: 8: 10
1 Mach: 4: 23.

Ionathan at the water of *Gennesar*, vpon or by a hill or mountaine, as *Moses* with *Israel* did, and *Saul* vpon *Hachilah*, and on Mount *Gilboah*. Also in vallies and plaines, as *Israelites* did in the valley of *Zared*, and in the plaines of *Moab* neere *Iordan*: and in *Iethah* a land of riuers of water. The hoſt of *Midian* pitched in the valley of *Iezreel*, and the *Philiſtims* in the valley of *Rephaim*, which a ſtrong hoſt may dare to doe.

Whereſoeuer they encamped, they had their tents to lye in, euery one had his tent; not onely Iſraelites in their owne land, but alſo the Heathen: ſo had the *Syrians*, and *Demetrius* hoſt vnder *Bachides* and the lewd *Alcimus*, and others. And in theſe tents they lay by rankes; by which they tyed their horſes and Aſſes, and in which they laid vp their victualls, treaſure, and ſuch things as they had. For in them were found golde, ſilver, raiment, blue, ſilke, purple and great riches.

Before

Before they remooved there was warning given throughout the whole host, and it was tolde them what they should doe. Till they remooved they set diligent watch, and carefully keepe it, especially when they thought an enemie ready to set vp-on them.

Ios:1.10, 11. & 3: 2,3,4 Iud:7:19 1 Mach:12 27.

CHAP:

CHAPTER. XXI.

Of ordering an hoſt in drawing neere to the Enemie, and what is elſe to bee done, and conſidered of before the comming of the battell.

2 Sa. 18. 2.

David ſending out an Army to ſubdue his proud rebellious ſon *Abſolom*, divided the whole hoſt into 3. parts, and ſet principall Commanders over the ſame. *Ioab* over one, *Abiſhai* over the other, and *Ittai* over the third. So did *Iudas* divide

vide his Army into three Companies and sometimes into foure parts. Against *Cendebeus*, he divided his men, and set his horse in the midst of the foote, because the Enemies horse were very many. *Bachides* in his battell against *Iudas*, divided his horse into two troupes, and put his slingers and Archers before the host, and in the forewarde were all the mighty men, and *Bachides* himselfe in the right wing. Wise and experienced Commanders, know how to order and embattaile their men. The Enemy, the place, the occasion offered are in this matter seriously to bee weighed. *Hannibal* ordered his Army, sometime one way, and sometime another as reason led him. And so did the *Romanes*, *Cæsar* and others. *Saul* set his battaile in aray against the *Philistines*, but the manner how is not set downe.

1 Mach 5. 33.
2 Mach: 8. 21.
Ca, 16. 8.
1 Mach: 9. 11, 12.
Liv: 30. & 31. & 23. 29.
1 Sa: 17. 2. 23.

Before the joyning of battell foresight and great wisedome is required. For 1. here lyeth at stake the precious liues of men. 2. The least errour may bring great damage. 3. The

due

due commendations of all former preparations, deliberations, and wary proceedings, is here reteined or lost. 4. The victory procureth renowne, and causeth triumph and ioy. 5. But the overthrow bringeth sorrow, disgrace, and the prisoners taken captiue, to bear their enemies will: the very conceit whereof in some, hath beene so contrary to their minds, as they rather haue desired death then to falls into an enemies hand. This made *Saul* to kill himselfe, which he did (saith *Iosephus*) because he was a faint-hearted coward. *Zimri* did burne his pallace ouer his owne head. And *Razis* acted a desperate part vpon this ground. In *Numantia*, where 4000 souldiers, who held out 14 yeares against many thousand Romanes; yet wearied at length they resolved vpon a strange, and desperate end, which was to gather all their Armes, monies and goods together, and to set them on fire, and to burie themselues in the flame, that so *Scipio* might not haue any of them captiues to triumph ouer.

In the warrs of the Iewes

2 Mach: 14, 42, 46.

ver. This maketh many ſtoute cou-
rages in battell deſperate, to fighte
like Lyons, and will not yeeld till
the fatall wound come, and they be
deprived of life.

Great conſideration therfore muſt
be had before a Generall put all to
hazard. 1. Of his owne number and
ſtrength, and then of his Enemies.
2. Of the quality and condition of
his ſouldiers, whether young and
raw, or old and experienced; for its
not number, but valour and skill
which chiefly prevaileth. 3. Of their
fitneſſe to fight, if it be after travell,
when they be hungry, thirſt, and *Liv.44.*
weary, perhaps againſt freſh, lively,
and a well prepared Enemie.

Æmilius would not charge vpon *Xenph: in*
Perſeus in *Macedonia*, becauſe of his *exped.Cyr.*
ſouldiers vnfitnes by travell, though
they deſired to fight, vntill the next
day. *Clearchus* would not ſet vpon
his enemie, becauſe he perceived his
ſouldiers to bee faint and hungry.
Therefore the *Romanes* before they *Liv.38,21*
entred battell refreſhed well their
men with victualls, and reſt, as *Veſ-*

pasian

Warres of the Iewes.

putian did when he encamped about *Iorpata* wherein *Iosephus* was. So *Hannibal* would haue his men dine well, to lye warme, and take rest before they fought with the Romanes at *Trebia*; Such commonly as haue fought when their Army was wearied with trauell for want of rest, or faint for food, haue miserably perished. As did *Asdrubals* army at *Metaurus*, and so the *Gaules* by the Romanes. *Puigalliars* his men were cut off by *La Noue*, when he would needes set vpon the Protestants after two dayes and nights continuall march. 4. The Generall is to consider, whether feare possesse the hearts of his souldiers: Its a great hinderance to the victory: Its threatned as a punishment; fainting of heart seized vpon the *Canaanites*, and gaue courage and assurance of victory to *Iosua*. A trembling through feare is a signe of destruction. We never reade of *Sauls* daunt of spirit, and fearfulnesse in all his many battells, but onely before the last, in which he and his were

Historia de troubl. de Fra. l. 3.

Liv. 26. 37.

Iosua. 9. 24.

1 Sa. 28. 5.

were overthrowne; then its said, that he was afraid, and his heart greatly trembled. Some feare may possesse the heart of a Commander sometime, but a sodaine and vnwonted feare in a General as *Saul*, is an ill token, as it was in one of the Kings of Hungary, when he put on his helmet to goe against the great Turk: In which battell he lost his life, and the chiefe City of the Kingdome; A great feare over a whole host at the sight of the Enemy, foretelleth their overthrow, as it happened with the host of *Timotheus* consisting of 120000 foote and 2500 horse at the sight of *Iudas* with a handfull: and as it hapned to the Army of *Sigismund* vpon which fell a panick feare, when *Ziska* was but comming neere. Till feare was removed *Cæsar* would not set forward against *Arioviſtus* and the Germanes. *Iudas Machabeus* would needs fight, when many of his company was in feare, and conveyed themselues out of the host, but it cost him his life.

2 Mach: 12 20, 22.

1 Mach: 9. 6, 10, 18.

Therefore to prevent or remoue feare,

feare the Lord himselfe spake to his Generals, exhorting them not to feare, to *Moses*, to *Iosua*, to *Gideon*, yea he sent his Prophet sometime to encourage them; and appointed a sermon or set speech for the Priests to deliver before the host went out. Hence it was that Kings made Orations to their Captaines and Souldiers, and so did other Generals. Histories humane are full of them, and very many speeches are recorded in the Bible, the scope whereof was to remoue feare, & to encourage them to fight. In *Exod.* 14. 13, 14. is *Moses* speech. In *Deu.* 20. 2, 3, 4. the priests: in *Iud.* 3. 28. *Ehuds*: in chap. 5. 14. *Deborahs*: in chap. 7. 15, 18. *Gideons*: in 2 *Sam.* 10. 12. 1 *Chro.* 19. 13. *Ioabs*: in 2 *Chro.* 20. 15. 17. 20. *Iehaziel* and *Iehosophats*; in *Esai.* 7. 4. *Esaias*; in 2 *Chro.* 32. 7, 8. *Hezekiahs*: in 1 *Mach.* 3. 18, 22, & 4. 8. 11. & 2 *Mach.* 8. 16. & 9. 44. & 11. 7. & 13. 14. & 15. 8-10. *Iudas Machabeus* his orations: in 1 *Mach.* 9. 44. *Ionathans*: in ca. 13. 3. *Simons*. Out of which may be gathered good matter for a General to speake vnto his souldiers.

Deut. 3, 2 Ios. 1. 8 & 10. 8. & 11. 6. Iud. 6. 16 2 Cro. 20. Deut. 20. 3, 4.

CHAP.

CHAP. XXII.

Of many things to further the succesſe in the battell.

THere are not a few things which may greatly helpe to gain the day, if men muſt fight: but if thou darest not, then wiſely prevent it, or if the enemy will flye, give him leave; King *Iohn of France* found the miſchiefe in forcing the blacke Prince to fight; and ſo *Charles* the fift loſt his armie by intercepting our *Henry* the fift. Hereupon *Themiſtocles* would not

permit the Grecians to breake the bridge over *Hellespont*, which *Xerxes* caused to be made, least the enemy having a desire not to fight, might want a meanes to retire backe, and so bee forced to fight against their wills, which will make Cowards valiant.

But if it be resolutely determined vpon to fight. I. Foresee the secret traps layd, and ambushments, which may in the fight sodainely come vpon the souldiers when they be fighting. This *Ionathan* foresaw, and so got the day, though at another time not wary enough, his host was scattered by an Ambush. *Hannibal* by such a subtletie overthrew the Romans at *Trebia*, and *Thrasamene lake*, and was hereby much holpen in the battle at *Cannæ*.

1 *Mach*, 10 79. 80. & 11-68, 60.

II. Not to trust too much vpon Associates, least they false as the *Celtiberians* did the *Scipios* in Spaine, and the *Albanes*, *Tullus Hostilius*. The *Swizers* which came in the ayde of *Lewis Sforza* sold them to his enemy *Lewis* the twelfth; secondly, doe not

not trust fugitives from the enemies: for two Spaniards in the warres against the Venetians feigned themselves fugitives with intent to kill the Generall of the Venetians called *Alvia*, as before is noted. And so the Numidian Horsemen at the first encounter betweene the Romans and *Hannibal*, left *Hannibal* and fled to the Romans, leaped from their horses, threw away their apparent weapons and humbled themselves at the feet of the Romans, who gave them credit and entertainment: but these not now mistrusted having weapons secretly, when the Romans were busie in fight, came upon them behind vnexpected, and so mightily furthered *Hannibal* to get the victory at *Canuas*. Lastly, trust not such as may iustly be suspected, the Lords of the Philistims had learned this, and therefore would at no hand admit of *David*, and his companie to goe into battle with them against Israel. 1. Sam. 29.

III. To strive for advantages as much as may be, as of the place,

2 K. 20. the *Syrians* imputed much to the place, making a great difference betweene the hill and the valyes; our victory at *Newport* was much holden by the benefit of the place: secondly, of the *wind* behind them, as it was to *Hannibals* host at *Canna*, but on the faces of the Romans, which being Southeast and somwhat strong, carryed the dust into the eyes of the Romans, and so did them much hurt. By the wind God helped *Theodosius* against the Tyrant *Maximus*: thirdly, great advantage of the *Sunne*, if it be hot, and shining foorth, it is hurtfull to those that have it vpon their faces; it fainted the *Gaules* fighting with the Romans. Fourthly, take advantage of the discord when it happeth betweene Commanders and Captains in the Enemies camp. By this the *Lycians* prevailed against the Romans, This overthrew the Athenian Army in Sicile: this gave the victory to *Charles* the fift over the Protestants, when the Duke of Saxonie, and the *Lantsgrave* of Hessen could not agree,

Theod. hist. Eccl. Lib. 5. c. 35

Liv. 24. Thucid. 6. & Sleidan.

Through

Through dissention of Captaines, the French lost Naples, and *Amurathes* the Turke got Nicopolis thorow the discord of the French and Hungarian Captaines. Fiftly, make advantage of the *Army parted*, or not the whole met together; This advantage *Judas Machabeus* tooke at *Gorgius* comming out from his campe. So the Romans set vpon *Asdubal* to prevent his joyning with *Hannibal* in Italy. Sixtly, when the enemy is out of order; seventhly, *when he is setting his men in array*: Eightly, in the time of *encamping*, then to set vpon them as many wise Commanders have done; These and such like advantages are to be observed, taken, and wisely pursued.

1 Mach: 4. 1. 4.

IV. To vse stratagems, so did *Iosua*, yea the Lord himself wrought so a worke miraculously, as the host of Israel was refreshed thereby, and the enemy strongly deceived, by the sunne shine vpon the water: by stratagems *Hannibal* and *Scanderbeg* preuailed mightily, for inventing whereof they both were very subtle.

Ios. 8. 2 K: 3. 2. 23.

But stratagems must bee such as are not to the breach of oath, against godlinesse, against the law of nature and nations.

V. To vse meanes to make the enemy secure, that so they may bee surprized vpon a sodaine. Thus those of *Iabesh Gilead* did with *Nahash* the king of the Ammonites, till *Saul* came suddenly vpon them, and vtterly discomfited them.

1 Sam. 11. 3.10.

VI. To vse good expedition, and suddenly to come vpon an enemy, as *Saul* did upon *Nahash*, *Iosua*, vpon the five Kings besieging Gibeon, and so vpon foure Kings at an other time. By this sodaine rushing vpon *Iudas*, *Gorgias* hoped to have prevailed, but was prevented. But *Iudas* by a sodaine comming before day into the camp of *Antiochus Eupator* which consisted of an 110. thousand foot, of horse, 5300, Elephants 22, & 30 Charets armed with hookes, he went to the Kings Tent, and with his company slew 4000, men, and the chiefest of the Elephants, and so filled the campe with

1 Sam. 11. of 10.9. & 11.7. Mach: 4. 2. Mach: 3:1.

feare and tumult, returned with good succesſe; *Hannibal* ſpeedy comming from far vpon *Flaccus*, overthrew him at Herdonea. *Sylanus* by this meanes chiefly vanquiſhed his enemies in Spaine. *Liv.* 26, 27

VII. To be all of one heart, for God, for their King and Country, and the ſafetie of the whole hoſt, and ſo of themſelves, faithfully endeavouring to performe the truſt committed to them, every one in their place, to the helping of one another for obtaining the victory. The great hoſt of 400000 Iſraelites were gathered together as one man; and were knit together as one. Iſrael came out to goe with *Saul* againſt *Nahaſh*, with one conſent, as one man. The Canaanitiſh Kings and ſeverall Nations of them could ioyne together as one, with one accord to fight againſt *Ioſua*, *Ioab*, and *Abiſhai* conſented to ſuccor one another at need ſhould require. We never read that the Commanders iy Iſrael were at odds to hinder the good counſell of one another, but agreed as one man Iud. 20. 21. 8, 11. 1 Sa. 11. 7. Ioſ. 1. 9. 2 Sam. 10.

against their enemies. Of discord and the mischiefes therof, you haue heard before. The Iewes, though their leader *Ionathan* was traiterously slaine, taken in a trap, by the false dissembling *Tryphon*, yet they incouraged one another, and went close together to fight, being of *Iudas* mind rather to die manfully for their brethren, then to staine their honor.

1 Mac: 12. 50.

2 Mac. 9, 10.

VIII. To haue a watchword, as *Iudas* gaue his bands, *The helpe of God*, and at another time, *victory is of God*.

2 Mac 8. 23 & 13. 15.

Lastly, be sure of a place of retrait for the wearied, to refresh themselves. *Hannibal* euen in Afrike, neglecting this, was ouerthrowne by *Scipio*.

CHAP.

CHAP. XXIII.

Of such lets and impediments, as are to bee avoided and preuented, which may either overthrow the attempt, or hinder the succesſe.

S there are many furtherances of good enterprises, ſo there may bee not a few hinderances of the ſame, which are carefully to be taken heed of and preuented.

I. And chiefly take heed of ſin and rebellion againſt God. This God warned his people of, when they went to warre, when the hoſt goeth forth againſt the enemy, then keepe thee from every evill thing ſaith the Lord. Such ſinnes as before in Chap. 15, are recorded; as alſo beware here of all heatheniſh feares, ſuperſtitious obſervations of dayes luckie and vnluckie, of the flying and crying of birds, beware of divinations, inchantments and charmes; abhorre Wizards, Figure-caſters, Southſayers, Sorcerers, Fortune-tellers, Stargazers, Aſtrologers, Prognoſticatours, Interpreters of good and ill ſucceſſe by caſuall accidents: weare no ſuperſtitious vanities, as conceited hallowed croſſes, Amulets, and ſuch like heatheniſh trumperies. For God hath ſtraitly forbidden all theſe abhominations; they are the practiſes of the Heathen Idolaters. All ſuch as vſe them, are abomination to the Lord, ſaith *Moſes*: And he hath puniſhed it in the practiſers. *Saul* ſought to a Witch;

Deu. 23:9.

Ier: 10. 2.

Deut: 18. 10, 11, 12.

Eſa: 19. 3, 4. & 47: 12, 13 & 8, 9.

Eze. 21, 21

but

but did not hee then thriue the worse? did it not then coſt him his life? *Pompey* by conſulting with wizards, made way for his overthrow, for *Ceſar* deſpiſing ſuch things, made vſe of his enemies ſuperſtitious feares and came vpon them at ſuch times; what got *Iulia* the Apoſtate, or *Richard* the third of England, or *Iames* the third of Scotland, by taking adviſe of witches and wizards, and following their counſells? Certaine Iewes in *Machabeus* his hoſt, hoped by ſome ſuperſtitious vanities which they wore vnder their garments ſecretly, to haue auoyded death: but they were deceiued, they died in battle. In the yeare 1502. when the French went againſt *Genena* ſome of them had gotten charmed Amulets about their neckes to ſaue them, but their truſt deceiued them, for they were found dead in the field. *Scipio* though a Heathen man, of whom you haue before heard, hee baniſhed Diviners, and Figure-flingers out of his campe, and when he landed in Africa, it was his hap, as ſoone

Deu. 18. 12
1 Sa: 28. 3.
& 31 3.
1 Ch. 10. 13.
2 Mac. 12. 4.

soone as he came on shore, that he slipt and fell forward on the ground, which his company held to be ominous, and a signe of ill lucke, but he turned it another way, and willed them to be merry, because hee had therby taken possession of the country.

III. Great care must be had, to prevent all discord in the whole host, especially betweene Commanders, and to effect this the spirit of pride, enuie, vaine-glory, boasting, wrath, secret grudge, and whatsoeuer else may cause dissention, must be vtterly layd aside: euery one being ready to heare one another, to be counselled one of another good, and no man to thinke himselfe at this time his owne; but now his countries; but now the causes for which the warre is vndertaken: not now to doe after his owne will, but what sound reason, true religion, the honour of his King, the necessitie and fitnesse of time and place, and the authoritie of the Generall vpon deliberate aduise and counsell requi-

reth,

reth. Singular was the praise of vnitie among the Romane Senators in the dayes of the Machabees; For though there were 320 which sate in counsell, yet was there neither enuy nor nor emulation among them, nor any one in pride ouertopping another, but all consulted for the generall good, and prospered. But after through *Cæsars* pride, and the euils that hapned through ciuill dissention, the Empire grew weake, and at length was ouerthrowne. Its an old saying, *Vis vnita fortior, at partes in plures secta peribit*, of which many examples are given before. 1 *Mac*:8. 14,15,16.

III. To prevent danger of death to the Generall to have care of his life, for the head cut off, the body is but a trunke. *Abad* rashly going into the host to fight was wounded to death, and so the people left the field and went home; *Absolom* slaine, the host was scattered; when *Nicanor* was cut off, presently his host cast away their weapons and fled. On the Generall the life and motion of the Army dependeth. For *Dauid* wor- 1 *Mach*.7. 43,44,45. 2 *Sa*.18.3.

thies

chies had speciall care of his safetie; sometimes not to let him goe into the field; holding him to be worth 10000. of them; and if he did goe into battle and was in danger, rather then he should be slaine, *Abishai* will step betweene death and him: so precious was the life of a Generall among the Romans, that when *Q. Petilius* the Consull was slaine in fight against the *Ligures*, the Senat decreed that the legion in whose front hee was slaine, should haue no annuarie stipend, and there armes should be broken.

2 Sa 21. 16, 17.

Frons. li. 4: ca. 7. 2

IV. To beware of conceit of strength with contempt of the enemy, such seldome or neuer prosper: this overthrew *Benhadad*, also *Lysias* going against *Iudas*, and this brought the Citizens of Caspis to confusion. *Antiochus Eupater*, though he had a dreadfull Army, yet through ighe reckoning of his enemies & haughtines of mind in his owne strength, had ill successe. The insolency of *Sennacherib*, his blasphemy against God, and base esteeme of *Hezekiah* was punished

1 K. 20. 2 Mac. 11. 4, 11, 12, & 12, 13, 16.

2 Mac. 13. 12, 9, 15, 16.

nished by God from heaven.

V. 2. Not to bee provoked to fight by any instigation of a subtle enemy, for he surely knoweth his owne advantages, as *Themistocles* did; who incited the Persian by his sons Tutour, called *Sicinus*, vnder the shew of secret friendship, to come and hemme in the Grecians, as fearefull, readie to run away, which he, which he accepted of vnadvisedly, and so was overthrowne at Salamus. But if a heady, and proud enemy puffed vp vainegloriously will needs provoke, as *Apollonius Demetrius* his *Generall* did, *Ionathan* may wisely encounter him, and humble his pride with his overthrow, as did also *Hannibal* proud *Flaminius*.

Plutarch de Themist:

1 Mac. 10, 69: 82.

V. 3. Not to be circumvented by slights and policies of the Enemy, by false rumours of more succours comming to them, by feigned retrait, or counterfeit, flying away, by seeming to intend some other course, by feigning sicknes, by pretences of feare, by colour of secret friendship, by treaties of peace, by vaine shewes, by

See exam: for some of these in Dr: *Sweets* his booke of warrs: ca. 14 of Stratagems

false

false fugitiues, by secret intelligencers, and such like, which *Scipio* and other *Romans*, and *Hannibal* also practised: *Bacchides* and *Nicanor* vsed deceits, and vnder shew of friendship sought to haue betraied *Iudas*, but he was aware of them, and also stood vpon his guard: but honest *Ionathan* was ouertaken by *Tryphons* subtelty, in feigned loue, and slaine.

1 Mac. 1. 10. 27. 2 Mac. 14. 22. 1 Mac. 12. 43, 46. & 13. 23.

VII. To take heed of an hyred *Ismael*, by whom good *Gedaliah* was cruelly and traiterously murthered: so also beware of hauing any *Rhodocus* that giueth secret intelligence to the enemy.

Jer. 40. 14. 2 Mac. 13 24.

Lastly, make no delay vpon good resolued grounds to execute designments, for nothing is more hurtfull then delayes, when aduantage is offered and necessity calleth on. *Iosua* made no delay to helpe the Gibeonites, nor *Saul Iabesh Gilead*. And *Dauid* vpon *Biebri* his rebellion, held delay very dangerous. *Cæsar* his expedition preuented the Belgians in their conspiracy, so did he the French at another time by his speedy coming

2 Sa. 20. 6. Bel. Gal. 2, 7

ming among them. On the contrary, the Romans delaying to preuent *Hannibals* comming into Italy, made them feele the misery of their folly and slacknes 16 yeares together afterwards. To loose faire aduantages, which are not alwayes offered, may bring great losse to themselues, which being taken might presse downe an Enemy. Delay is a traytor to oportunity: and such as either of purpose, or of careleſnes, or perſuasions of others, do make delaies, may be blamed much, and iudged sometime the sale-man of prosperous succesſe, and purchasers of much losse and sorrow. All these things are to be carefully auoided, if we desire to thriue in our attempts.

CHAP.

CHAP. XXIV.

Of going forth, and ioyning battle.

2 Ch:13, 14. Num.10.9 Iud.7. 2 Chr.13: 1 Mach.4. 13.& 5.31 & 7,45. 2 Sa.2.28, & 20:22.

T the present going forward to charge the trumpets did sound. This by God was appointed the onely instrument; and these they vsed in on sets, as did *Gideon*, *Abiah*, *Machabeus* in the time of the battle; in pursuite of the flying enemies, and in a retreat to call back from pursuing. The Heathen Romans also vsed trumpets; but some other Nations, as the *Indians* vse Cymbals and Drummes; The *Sar-*

ce

cent drums, the *Lacedemonians*, the flute and trumpet, the *Cretans* the harpe.

Besides the trumpet, they vsed their voyces, as shouting in the very fight of the Enemy, and first charge, vttering words sometime, as the host of *Gideon* did, saying, *The sword of the Lord and Gideon.* They did shout at the rooting of the enemy, and when they thought the enemy was come into their hands. Thus the Philistims shouted when *Samson* was brought bound to them: and the Romans when they saw *Iosephus* taken taken and brought prisoner into their sight. In the on-set they also cryed with prayers for helpe vnto the Lord, when the Trumpets sounded. When they went towards the Enemy before they came to charge they would sing Psalmes, till they came neere him, as *Iehosophat* did, and *Iudah* with him, yea the Heathen vsed to goe forward with trumpets and songs. And least this might seeme a mockery of a too superstitious religions *Iehosophat*, who was fore-

1 Sa: 17: 20. & 4, 5: 2 Ch. 13. 15:

1 Sa: 17: 52.

Warres of the Iewes.

Iud: 15. 14

2 Mac: 15. 26.

2 Chr. 18. 14.

1 Mac. 4. 13. & 5: 33

2 Ch. 20.

Secondly, take heed of purſuing one part routed, that an other part of the enemy entire and ſtrong remaine not behind to follow the purſuers; This overſight coſt worthy *Machabeus* his life.

1 Mach: 8 14. 18

Thirdly, not to follow too late, *Ioab* followed *Abner* till night, and *Alexander*, *Demetrius*, but beware of darkneſſe, it hideth many miſchiefes, not to bee foreſeene, nor prevented.

2 Sam: 10 49, 50. 2 Mach: 10. 49, 50

IV. The Enemy once ſcattered is not to be ſuffered to recollect his forces: for thus *Pyrrhus*, that Noble Warriour, yet once herein ouerſeene; loſt his victory over *Valerius Lavinus*. The Carthaginians in Spaine, after the deaths of the two *Scipioes*; ſuffered the reliques of the Romans to breath and gather head againe, where hereby at length they were vanquiſhed themſelves. *Alexamenes* having ſlaine *Nabis*, yet ſuffering the Euemy to gather head and to waxe ſtrong, was with all his company by them cut in pieces.

Liv: 24.

V. To abſtaine from ſpoyle till the enemy

enemy be vtterly vanquiſhed, driven away, and they ſecure from perill. Of this *Iudas* forewarned his followers in chaſing enemy: which charge they well obſerved. *Hannibal* loſt a more full victory of the Romanes at Trebia, becauſe the Numidian horſemen haſtened too ſoone to the ſpoyle. The Dutch at Gunigaſt extorted the victory out of the hands of the French; which almoſt they had gotten, while they too haſtily followed the ſpoyle. The Italians at Taro had foyled the French, but that at the beginning they fell to ſpoyle the baggage. The Germanes at the battle of Erlam in Hungarie, having thrice defeated the Turkes, were yet at laſt by vntimely falling vpon the ſpoile ouerthrowne.

1 Mach: 17.23.

Anno 1596

Therefore *Ieboram* King of Iſrael in the ſtrait Siedge of Samaria by the Syrians, when hee heard that they were ſuddenly fled, and left great ſtore of victuall and treaſure behinde them (though the Inhabitants were almoſt all famiſhed) yet

2 King. 7.

yet did he withhold them from falling vpon the ſpoyle, till he certainly vnderſtood that hee might with ſafety doe ſo.

VI. Having gotten a full victory, and none ſeene to make head againſt them: yet it is good not to
1 Sam: 30. be over ſecure; as were the Amalekites, when they had burned *Ziglag*, and carryed away all the Inhabitants captive. For they beeing careleſſe, eating, drinking, dauncing, and not ſuſpecting any purſuite after them ſo farre, were ſuddenly overcome by *David*. The Captives were reſcued, the prey recovered, and all the Enemies almoſt ſlaine, and ſo *David* returned with ioy. Neyther may they vnadviſedly, while they be in their Enemies Country, divide their armie one part from another. This was the deſtruction of the *Cimbri*, who being together three hundred thouſand, and having overthrowne *Manlius* and *Cepio*, two Conſulls, *Marius* let them paſſe by his Camp quietly; but afterwards when for their

their easier march over the Alpes, (they fearing no Enemy) divided themselves into three companies; he severally set vpon them, and put them to the sword.

CHAP.

CHAP. XXIX.

Of vſing religiouſly the Victorie.

WHen God hath given vs the victory, wee ſhould doe as did the Lords people in old times.

2 Cro: 20, 26
2 Mach: 15 29
Gen: 14 20
Exod: 15. 2, 10.
Ioſ: 10. 12.
Iudg: 5. 4. & 15, 18

They did ſee and acknowledge the hand of God therein, and together bleſſed him for it; *Melchiſedech* ſaid to *Abraham* when he was returned with victory, *Bleſſed be the moſt high God, who hath delivered thine enemies into thine hand.* So did *Moſes* aſcribe all to God; likewiſe *Ioſua*, *Deborah*, *Sampſon*, and *David*. And this their acknow-

acknowledgment and thankefulnesse they expressed many wayes; to shew it to bee true, heartie and vnfeigned.

I. They made rehearsall of the righteous actes of the Lord in particular. 2. They framed Psalmes, and pious songs of deliverance, as did *Moses*, *Miriam*, *Deborah*, *David*, and the valiant men of *Machabeus* company. 3. They would somtimes put a remarkeable remembrance vpon the place where the victory was gotten giving to it a name, as *David* did, calling it, *Baal Perazim*, where he overcame the Philistims: So *Iehosophat* called the valley, in which they blesse God for the victory gotten, *Beracah*. 4. They would doe outward worship and service to God *Moses* built an Altar, vpon the ouerthrow of *Amalek*. *Iosua* did so when he won *Ai*, and so did the Israelites when they vanquished *Beniamin*, built an Altar whereon they offered thanks-giving; They gave the Altar sometimes a name, as *Moses* called his *Iehova Nissi*, that is, the *Lord my*

2 Sam: 11. 18. 30. 40. 41. 48 & 22. 0. Iud: 5. 11.

2 Mach: 10 38.

2 Sa: 5 20.

2 Chro: 20 26.

Exod: 17. 14, 15. Ios: 8. 30. Iud: 21. 4

2 Cron: 29 26.

 banner.

banner. 5. They would repayre to the Temple with great ioy and reioycing: as did *Iehoſophat* and the people and he before them; ſo did *Iudas* and his army, carefully keeping the Sabboth, yeelding exceeding prayſe and thankes vnto God. Yea, the heathen Philiſtims would after victorie honour their Idols, and had their Prieſts to make ſpeeches thereof, as we now doe ſermons vnto the people in their Temples. 6. They by their victories were the more mooved to advance true Religion, and to roote out Idolatry, (marke this.) Thus did *Aſa* and *Iudah* with him, vpon the victory obtained againſt *Zerah* the Ethiopian; and after the Sermon preached by *Azariah* the Prophet the ſon of *Oded*, they put away the abhominable Idols, they entred into couenant to ſeeke the Lord, and confirmed it with an oath, and that with great ioy, and vprightnes of heart, *Aſa* hereupon put downe *Maachah* his mother from being Queene: becauſe ſhe was an Idolatreſſe, whoſe Idol in a grove he cut downe, ſtampt it, and burnt it in the

1 Mach: 4. 36, & 5. 54.
2 Mach: 8. 27.
1 Sa: 30. 9.
2 Chro: 15.

the fire, so dealt *David* with the Images of the Philistims after his victory; he did not foolishly as *Amaziah* did, who having subdued the Edomites, tooke their Idols and set them vp in Iudah to be worshipped, both to his owne ruine and the destruction of the people. 7. They tooke of the prey and spoiles, and thereof first offered part vnto God for his service; the Captains of thousands, and Captaines of hundreds, in their great victory ouer the Kings of Midian, gave freely, besides 700 and odde head of cattle, of gold, jewels, eare-rings bracelets, rings and such like, to the value of 16750 shekels. *Ioab Dauids* Generall dedicated something vnto God, and so other valiant worthies offered of the spoiles. So *David* gave to God very much of his victories. In like manner did *Abraham* vnto *Melchisedech*, the Priest of God. Thus these valiant warriours respected Religion and Gods service, and therefore offered for the maintenance thereof. As also for the Lords Priests and for the places wherein God was served, and

2 Sa. 5. vlt.

2 Cro: 25

Num: 3 50

A shekel is 2 s 6 d.

2 Sa: 8. 11.

Gen. 14. 20

not herewith contented, wee may reade what care some had of the poore, for *Iudas Machabeus* gave of the spoiles to the maimed, to widdowes and Orphanes; so these valorous worthies spent not all they got vpon themselves in braverie of apparell, much lesse any of it in gluttonie, drunkennesse, whoring, nor did they basely hoord vp all to enrich themselves. To these courses valiant spirits in those dayes were very strangers. 8. And lastly, they kept sometime a day of ioy and reioycing vnto the Lord for their victories obtained, and kept it yearely; for we may and ought to reioyce ouer our enemies subdued, and with ioyfull triumphing praise the Lord our God. And thus should we vse religiously our victories.

2 Mach. 8. 28.

1 Mach. 7. 48, 49.

Psal. 78. 10. Prou. 11. 10. Reu. 18. 20. Ier. 51. 48, 49.

CHAP.

CHAP. XXX.

Of the Generalls carriage towards the persons conquered, and towards their Countrey when hee hath obtained a full Victory.

Victorie as the heathen Orator saith, *Est sæpe per insolens*, it maketh mansheart haughtie, if the Conquerour doth not know how to subdue his corrupt nature, if he remember not the instabilitie of things here below; that hee which is to day victorer, may to mor-

row be vanquished, if the great commander and Ruler of hostes bee so pleased to alter the course.

The people of God, sometimes dealt with the subdued enemies very severely; but this was vpon some speciall charge from God so to doe; as we may see in *Israels* dealing with *Ogg*, and *Sihon*, with all the Kings of Canaan and their people, as also in *Sauls* destroying of *Amalek*, these by Gods commandement were vtterly to bee destroyed. Vpon speciall reason we may read how *David* took a sharpe course with the *Ammonites*, in putting them vnder sawes, yron Harrowes, axes of yron, and made them passe through brick-kills: because they had violated the law of Nations in abusing his messengers maliciously perverting his honest meaning: They also first prepared warre against him, gathering mighty powers, of the neighbouring countries against him causelessly; they caused hereby warre betweene *David* and *Hadarezar*; they were abhominable Idolaters in offering

2 Sam: 12 31.

Cap: 10. 2. 6.

Vers. 15. 18

their

their children to the Idol *Moloch*; and therefore they wilfully standing out, till perforce the City of Rabbah was taken by the law of *Moses*, their males were to be put to death, if their offence had beene no greater. Deut. 20. 12, 13.

But commonly Generals after victory should not be without humanitie; but shew clemencie and mercy. To be cruell is a signe of a savage nature, *Elisha* onely foreseeing the brutish cruelty which *Hazael* would use against the Israelites, made him to weepe; yea *Hazael* himselfe seemed to detest such inhumane carriage, as he asked *Elisha*, whether he held him to be a dogge or no. *Oded* the Prophet condemneth the mercilesse slaughter that Israel made of Iudah in one day, Pitty and compassion is therefore to be shewed, and respect had to all sorts both of the dead and the living. First for the dead, they were allowed burriall; so shall Israel doe to *Gog* and his multitude. The very Heathen performed this to their slaine enemies: 2 King. 8. 2 Cro. 28. 9. Ezek 39. 11 Ios. 10. 27. & 8. 29 Warres of the Iewes.

mies: for at the request of *Scipio*, *Asdrubal* did bury the Romane Tribunes. To cast out to dogges, and fowles the bodies of the slaine, and not bury them is inhuman: cruelty. As it was in *Tyberius* forbidding to bury the dead, or to vse cruelties to their bodies, as the King of *Moab* did to the dead body of the King of Edom, which hee burned with fire in lyme, for which God threatned his destruction. Againe, concerning the dead, when they are looked vpon, it must be with humane compassion; The Israelites did weepe for *Beniamin*, because they were destroyed. It's recorded of *Epaminondas* the Theban; that when he came forth the next day after his victorie, at Leuctra among his souldiers, with a sad countenance, the cause being demanded, hee answered, that he did chastise himselfe for the bloud that was shed. *Agisilaus* the Lacedemonian, after his victory at Corinth, when hee saw a great number of the Corinthians and Athenians lying slaine, in sorrow cryed

Appian.

Psa. 79. 2, 3

Amos 2. 1

Tacit. in annal. lib. 2.

ed out, woe is me for Greece, who in civill combustion hath lost so many brave souldiers. These men were not like to *Charles* the ninth, in the bloudy massacre in Paris, who said, oh how good is the smell of the dead enemies. An vnfit speech of a Christian, but as hee delighted in blood, so came hee to a bloudie end.

Now concerning the living.

I. There must be a reverend respect had of men of the Church, ever sacred by the law of Nations. *Nebuchadnezzar* gave a charge to looke well to *Ieremy*, and to doe him no hurt. Ier. 39. 11, 12

II. To keepe good quarter with all such as doe yeeld themselves, and to whom faith hath beene promised to give them life, and so vse them well: when *Iosephus* was taken, having yeelded to *Nicanor*, who in the name of the Generall *Vespasian* promised him life, and some Romans perswaded *Vespasian* to kill him, but *Titus* reprooved them for it, and held it treason to moove *Vespasian* Ios. 11. 20 In the warres of the Iewes

to breake Cæsareal fidelitie as he called it. *Cato* accused *Galba* for slaying the *Lusitanians* after composition made. Faithlesnes & breach of word in this kind maketh men desperate, & to fight it out as one man, to the death rather then to yeeld; as it did the Iews in *Iotpata*, when the Romans were come into the Citie, not one yeelded, though *Iosephus* was fled, & the reason is given, because they had heard how a Iew had yeelded to a Roman souldier, who had sworne to give him life, and yet afterwards slew him perfidiously. This vnfaithfulnes caused also others so to deale with them; as did the Rebel *Eliezar* the prime Author of the last warres of the Iewes, & their vtter destruction with a valiant Roman, who had vpon *Eliezars* oath yeelded himselfe

III. To shew mercy to prisoners and Captives, and not to be bloud-thirsty: The Israelites did not slay such as they tooke captives: but shewed mercy and great compassion vnto the lame, poore, and wounded, so mercy should be shewed to women,

2 Kings 6 22
2 Chron. 28.15.

men, children, and old folkes. To slay all that are taken, as once the Lacedemonians did with the Athenians, and the Athenians with them, is great cruelti:, and inhumane, of which at length they will be made to repent, as those two sorts did, as *Thucidides* writeth. To slay poore prisoners in cold blood is a note of a savage and implacable nature. But here is to be excepted, such prisoners taken as do: deserve iustice to be executed vpon them, as did *Agag* the King of the Amalekites, as also such great ones, as have caused rebellion, as the Princes of Iudah did, who counselled *Zedekiah* to hold out against *Nabuchadnezer*, contrary to his oath, and the word of God deliver by *Iremy*: These *Nabuchadnezzar* tooke and gave sentence vpon them. Also when there is treacherie found in the Captives, or iust cause of feare, if the Enemie should make head against them, that then they would helpe to worke the Conquerours destruction, in such a case *Cæsars* souldiers at *Munda* in Spaine slew

Thu. id.

1 Sam: 15. 32, 33.

Ier: 39. 5, 6

Hist. de Bel. Hispan.

ſle v their priſoners, and ſo did the E nglish theirs at Poytiers.

IV. Among Captives and priſoners to conſider perſons according to their qualities, and to reſpect them according to their place, as Prince *Edward* did King *Iohn* of France his priſoner, attending him at his Table. And as *Tamberlaine* did *Baiazet* whom firſt he went out to meet, then brought him into his owne Tent, and ſet him downe to meat with himſelfe, and did him all the honour he poſſibly could, till the proud Tyrant provoked him to deale with him, as he would have done with *Tamberlaine*, had he been the Conquerour. Great Princes and Commanders ſhould conſider what may befall themſelves. It was Tyrant-like in *Adonibezek* to vſe kings
Iud. 1, 7 as dogges, and cruelly to handle them, in cutting off their thumbes, and great toes: but he was rewarded thereafter. It was too great height of heart for King *Edgar* to be rowed over the river of *Dee* by ſeven Kings; *Tyranes* the King of Armo-

mia,

nia, was too much puffed vp to make foure Kings to wait at his Table: but most vnmindfull of mutabilty and regall maiestie was *Sesostris* who made Kings to draw his Chariot: and most inhumane was *Albouinus* a King of the *Lombards*, who vanquished *Cunimundus* a King of *Iepidi*, slew him, and of his skull made a quaffing Cup. We reade how *Iosua* commanded his Captaines to tread vpon the necks of Kings; but that was extraordinary, and it was vpon such as they were commanded to kill, whose posterity they were to roote out. *Nabuchadnezzar* did put out the eyes of *Zedekiah*, but he was a periured wretch having contrary to his oath rebelled, when *Nabuchadnezzar* had made him King.

After victory gotten in the Field over their persons, the Army being sufficient, and a Conquering host: the Generals in olde time were wont to make vse of their victories in the Country.

I. They tooke the Cities of the Enemies from them, as *Abiah* did from

from *Ieroboam* after the battel fought *Bethel*, *Ieshanah*, and *Ephraim*, with the Townes belonging to them. *Hannibal* should haue gone to Rome vpon his victory at *Cannæ*. When *Scipio* ouerthrew *Hannibal*, he forthwith went to Carthage, which made presently composition with him.

1 Sa: 13. 3 & 10. 5. & 14. 2. 4. 2 Sa. 8. 6.

II. They set strong garrisons among them, as the Philistims did in Israel, and *David* did in Syria of Damascus, to keepe the people vnder; and while the army is abroad to haue places of safe retreat.

III. They disarmed them to keepe them from rebellion, when they intended to holde them in subiection. Thus did the Philistims with Israel, and *Cyrus* thus vsed the *Lidians*: for vpon such a course taken a lesse force may serue to holde the Country in obedience.

1 Sam: 13 19. 22.

Herod.

IV. They removed their King sometime, and placed another ouer them; thus deale *Pharao Necho* with *Iehoahaz* King of Iudah, he carryed him away Prisoner, and made *Eliakim* King in his stead. In like sort

2 King. 23 33. 34.

dealt

Nabuchadnezzar with *Ieboiachim*, in whose roome hee placed *Zedekiah*; yea they have translated most the inhabitants, and sometimes placed other of other Nations in their stead. So did *Salmaneser* with the *Israelites*, and set a collonie in *Samaria* and in Cities thereof. The *Athenians* taking the Iland *Cythera* from the *Lacedemonians*, removed the olde Inhabitants, and peopled it vvith other their friends. By peopling of *Caleis* with our owne Nation that Towne continued long in obedience to the English; if so *Rochell*, *Poyters*, *Burdeaux*, and other places had beene, we had not so lost *France* perhaps as wee haue.

2 Kings 24.17.

2 Kings 17.24.

Thucid. 4.

CHAP.

CHAP. XXXI.

Of the Generals carriage towards his owne Armie, State and Country.

HE that is of an honourable disposition to others, he cannot but be worthily disposed towards his owne, and to the honour of his King and Country. A worthy Commander will take the summe of the host, to see who are lacking and not lightly passe it by, but at the death of valiant and serviceable men to doe them honour being dead, as *David* did

Num. 31. 49

did *Abner*. And to cause that all the slaine be buried.

II. To haue a great care in a speciall manner to the sick, maimed and wounded, that they perish not, not being brought home, to be neglected, so as they be forced to beg like Rogues, but that some conuenient allowance be prouided, till they can recouer, and be able to liue by honest labour.

III. It was the manner of renowned Christians to take diligent heed that all their whole army did behaue themselues worthy the victory: *Charles* the great after victory, in the long warres against the *Lombards* and *Saxons*, was pleased to call his Souldiers Nobles, and Kings fellowes, charging them to carry themselues as Kings ouer their owne corruptions, which if they did as generous spirits, he promised to maintaine them, and account the injuries done to them, as done vnto himselfe: but if they did let loose their raines to disorder, shame they should haue for honour, and suffer punishment as

a

a due reward. *Frederick* the Emperour after his victory over the *Gunziens* in Hungary, said thus to his souldiers, you haue done a great worke, my souldiers, but yet there remaineth a greater, to overcome your selues, & not become through the victory, insolent, cruell, and revengefull. They may not be given to drunkennesse, as *Elah* King of Israel was, as was *Benhadad* with his 32 Kings, as was *Alexander* the great at length to his everlasting dishonour, nor to Luxury, as *Hannibal* was at *Capua*, by which he received more hurt, then all the Romanes could doe him; neither defile themselues with women; nor abuse captiue maids, nor matrons.

IV. The worthy valiant and such as haue done good seruice are to be incouraged. 1. In giving them due praises, as *David* his worthies had, every one after his desert; and as *David* himselfe had after his sleying of *Goliah*. 2. In rewarding them; The Romanes did many wayes returne their worthy Valiants, as is

2 Sam: 23 cap. 26.

before

before noted; Some had honour bestowed vpon them, some money and lands, some had places given them, some titles and names; great care was had by one meanes or other to reward the well deserving.

V. As care is to be had to reward the worthy; so the ill deserving, and such as be worthy of punishment should surely haue it; this the Romanes did not forget, when the warres were ended. The great Ones felt their displeasure; *Paluius* was banished, because through negligence his Army was discomfited by *Hannibal*, at Herdonea, *M. Postumius* had a mighty fine set vpon his head, for that the Romanes at *Veij* were ouerthrowne through his default; *Rutilius* spared not his owne sonne, who by his negligence lost the Castle of *Tarentum* in Sicily. *Liu.* *Val. max.*

VI. A worthy General, is to haue care of dividing the spoile, and vsing of it aright. 1. That in it *Iustice* be obserued, that what belongeth to one, may not be given to another.

This

This care had *Abraham*, that what belonged to his Confederates they should haue. *Scipio* restored diuerse things to the Sicilians, which he found in the sacking of Carthage, and had been taken from them. The Romanes tooke not that for spoile which did belong to their friends & Confederates. *Dauid* had a care in this to order the spoile in giving to those that kept the stuffe, as well as to those, that went forth to fight. 2. That *charity* be shewed first vnto such of their owne as be in misery by reason of the warre, the wounded, and lame: Great reason is that these be pitied, and made partakers with the sound and whole in the spoile. Then to manifest charity also to such of the Enemies, as stand in extreame need, whom the General is pleased to send away, as did worthily the Nobles of Israel, to the miserable captiues; And after this to reserue some portion among them for their poore at home, poore widdowes, Orphanes, and other impotent by age or sickneſſe. As *Iudas Macha-*

1 Sam. 30. & 25.

2 Chro. 28 15.

Machabeus and his Army did. 3. To shew *gratitude* and *thankefulnesse* vnto friends, this is not to be neglected; *David* forgot not this; as you may reade in 1 *Sam.* 30. 26. to the end of the chapter. Thus did *Scanderbeg* send of the spoiles of the Turkish army led by *Isaac Bassa* which came with *Amase Scanderbegs* Nephew with 50000 horse to subdue *Epyrus*. 4 *Pietie* may not be omitted, but that same part be for Gods service, as before hath beene noted, in the example of the Israelites: among the Romanes to vphold their warres it was a custome for the Generals to bring into the publicke treasurie of the spoiles, as did *Furius, Helvius, Minutius, Cato, Scipio, Æmilius Paulus*, and others.

2 *Mac.* 8 28

Num. 31

Cap. 29

Liv. 30. 34, 35.

Lastly, a General is to be wary and wise in dismissing of his Army, least he doe as King *Demetrius* did who procured hatred of his Fathers forces. Of which one *Tryphon* tooke occasion to lift vp young *Antiochus* against him, with whom against *Demetrius* the foresaid dismissed forces tooke

1 *Mach.* 38 39, 40. 55.

rooke part. A discontented Army set at liberty may doe very much mischiefe, as those of Israel did which were sent home by *Amaziah*; they fell vpon the Cities of Iudah, smote three thousand and carryed away much spoile. Therefore must there be speciall wisedome in this point, especially, if there be spied any such *Tryphon* among them.

2 Chron. 25. 10-13

CHAP.

CHAP. XXXII.

Of some things concerning those that be vanquished, & how they should demeane themselues.

IT is an excellent praise in such as be put for the present to the worse, not to lose their wisedome nor valour.

Their wisedome in flying must teach them to watch advantages given by the pursuer, to marke his, it may

may be, over hasty following, or disorder therein, or scattered companies or too suddenly, or vntimely turning to the spoile; or the slacke pursuit, giving them that fly leaue to breath, and to gather together, that by some of these aduantages, they may make head vpon the pursuers; and so, perhaps turne the course of present losse and defeature, into an vnexpected victory over the Victorers.

Their wisedome must also teach them, when they haue escaped by flight, seeming farre enough, yet then not to be secure and carelesse, as not yet out of danger of an hot pursuing enemy, who may follow them farther then they would imagine; as *Gideon* did the two Kings of *Midian*, *Zebah* and *Salmannah*, whom he followed to *Karkor*, where they and their host of fifteene thousand remained secure, which he vtterly discomfited, and tooke the Kings Prisoners, who might haue escaped, had they not beene ouer carelesse, not fearing any other pursuite of them

Iudg. 8. 10.

them after the slaughter of *Oreb* and *Zeb*, and 120000 with them that drew sword.

As they may not lose their wits; to be as men amazed, distracted, and without vnderstanding; so may they not lose their valour, nor be daunted when they be taken, and fall into the Conquerours hands: Base dejection of spirit befitteth not a souldier; the truly noble heart will not debase himselfe below his worth; drunken *Benhadad* fooliſhly proud in his prosperity did slavishly in adversity humble himselfe, in sending his servants clothed in sackcloth, with ropes about their heads in his name to begg life. King *Perseus* being taken by *Paulus Æmilius*, fell downe very basely on his face before him, held vp his hands and as one of a womanish heart with teares cryed forgiuenesse; vpon whom *Æmilius* did looke with a sterne countenance, and tolde him, that he was a miserable man, indeed, and more worthy to be a Captiue, then a King, holding himselfe without glory in conquering so vnworthy

1 Kings 20. 16. 31, 32.

an Adversary, and one of no worth. *Iosephus* tooke a Romane Captaine belonging to *Vespasian*, and commanded both his hands to be struck off, and he sent so to the enemy: but the Captaine said to *Iosephus*, I beseech thee my Lord, let me lose but one; for which suite *Iosephus* and his souldiers laughed him to scorne, and judged him to be therefore no valiant man, nor of a haughty courage.

Warres of the Iewes.

The chiefe Commanders taken Prisoners should be of vnconquerable spirits, like King *Porus* that would not acknowledge himselfe vanquished by Great *Alexander*, though he had lost the field, and almost wounded to death: Or like *Cato*, who being persuaded to submit to *Cæsar*, said, it was for the conquered and delinquent so to doe, but *Cato* had not behaved himselfe so in all his life as one ever either conquered or taken; Its recorded of *Francis* the first, that being taken Captine by *Burbon*, yet he shewed such inbred majesty in his countenance, speech, and behaviour, as made his very enemies honour him

Q. Curtius

no leſſe, then, as if he had beene in the top of proſperity; ſuch great courage and magnanimity of heart ſhould be in a ſouldiers breſt.

They may not loſe their quiet patience, which is not a ſtupidity or ſenſeleſneſſe of the preſent miſery; but a willing conſtant bearing of the burthen: They may not poyſon themſelues as *Mithridates* did, nor like a cowardly *Saul*, (as *Iosephus* held him for that act) nor as his Armour-bearer) ſlay themſelues; nor rage and ſweare, and curſe, foaming out the filth of their furious natures, blaſpheming heaven it ſelfe for the overthrow, as ſome haue done: Nor by quaffing downe the cups, and potts of ſtrong drinke to make themſelues ſenſeleſſe of their calamity, nor as *Valence* the Emperour, flye vpon his religious and valiant General, one *Traian*, with baſe termes of cowardize; nor as Iſraelites murmure againſt God, and ſay, why hath the Lord ſmitten vs this day, before the Philiſtims? As if God had not juſt cauſe ſo to doe. Nor as *Cato*, foyled by 1 Sa:4. 3.

Cæsar, to say that a great deale of mist was over the eye of divine providence. Impatiency of losse should not make men guilty of such blasphemy. Christian souldiers should be religious, as before is shewed, and in their overthrow they haue need of it, to worke this royall vertue of patience, and to manifest other graces in their defeature and overthrow; For now religion requireth,

I. That they should acknowledge their overthrow to be the very hand of God; as the Scripture teacheth, as the Lords people haue acknowledged; as God himselfe said hee would doe; and did vnto them: They are not to ascribe their losse as the Syrians did to the hills; nor to the disadvantage of the place; nor to mans rash attempts or oversight, nor to this mans sloath, and negligence, nor anothers treachery, nor to their small number, nor to any secondary meanes whatsoever, which yet no doubt may all concurre therein; but vnto Gods hand vpon them. They may not with *Cæsar* ascribe it to fortune

Amos 3. 6. 1 Sam: 2, 3. Iud: 4. 2. 1 Sam: 4. 3. Esay 42. 24 Ier: 18. 17. & 12. 7. Lam: 2. 3. 1 Kings. 20. 23.

Bel. Gal.

tune, nor to chance as the Philistims did, nor to destiny as the Stoicks, nor to Planets, as idle starr-gazers, nor to any power, but Gods from heaven. When *Xerxes* with his so huge an host was overthrowne, *Mardonius* the Persian his Generall ascribed it to Gods will, and said, what God would haue done, none was able to avert.

II. In acknowledging it to bee Gods hand, they must confesse it to be for sinne; For otherwise, God doth not afflict, nor grieue willingly any of the Children of men. Therefore said *Esay*, the Lord gaue Iacob to the spoile, and Israel to the robbers, because they had sinned against him. When *Valence* the wicked Emperour blamed *Traian* for the foyle, *Traian* was bolde to tell him, that it was his warring against God, in persecuting of good Christians that gaue his enemies the victory. God threatens ouerthrow in battell for sinne.

Lam: 3. 37. Num: 1. 42. 43. Esay 42. 24. Nicepho. Eccle. Hist.

III. In confessing of it to be for sinne, religion teacheth them to humble themselues for their sinnes; to acknow-

Deu: 28. 25. 2 Chron. 12. 6.

knowledge God to be righteous, as did *Rehoboam*, yea and as did the cruell Canaanitish King, *Adonibezek*,
Iud.1,7 who said, that as he had done, God had rewarded him.

Iud:20: 23 26. The people of Israel vpon their losses received, humbled themselues with fasting, prayers, and teares, so often as they had the foile: yea that
Ios:7.6,7 most renowned worthy valiant *Iosue*, when the Israelites were chased by the men of *Ai*, (though the losse was small, only thirty men slaine) yet he tooke it to heart, fell to humbling of himselfe, to fasting and prayer for the same, with the Elders of Israel; and when he knew the sinne for which God was offended, he found out the party and rewarded him with death, that had caused by his sinne; the death of the slaine, and the Enemy to get the victory. Thus should worthy Generals doe; *Esay* reproveth it as
Esay 42:25 an evill in the people, when the strength of the battell was against them, and they beaten, that they did not lay it to heart. Alas for our times, where in too many mock at such humiliations,

miliations, ſcorne with diſdaine to be ſo caſt downe, for the liues of men. They know not, that this is in them, great contempt of Gods diſpleaſure: Its not ſo much the loſſe of men, which thoſe Valiants bewailed, as for ſinne, the cauſe of the defeate; for Gods abſence from them in his anger, giving them into the power of the Enemie; for the Enemies pride and triumph over Gods people; for the diſhonour which commeth to God therby: for theſe things, *Ioſua* mourned, *David* wept, and other very valiant men lamented; and not onely for the death of the ſlaine. And yet in their ſorrowes they neglected not to thinke of theſe as *David* did, even of his Enemy *Saul*, and his ſons, with his faithfull friend *Ionathan*; being much grieved for the rejoycing of the Philiſtims, Gods Enemies when they ſhould know thereof: This did he lay to heart; as we ſhould the Enemies of God, his Church, and his people, glorying over vs, at this day, as if God had vtterly forſaken vs.

2 Sam. 1. 11. 17-26.

But there is hope, if we will ſeeke Gods favour, cut off ſinne, repent, and be reformed; for doe we not reade, how after *Ieſus's* humiliation, God was with him in the victory; and wee may find vpon the Iſraelites true repentance, their deepe ſorrow, with abundance of teares, their putting away of Idols; and preparing of their hearts to ſerve God; after their miſerable overthrow, and the great ſlaughter of the people; when *Hophni* and *Phineas* were ſlaine, the Arke taken, and 30000 put to the ſword; how graciouſly did God looke vpon them tooke Iſraels part, and thundered with a great thunder vpon the Philiſtims, and ſo diſcomfited them, that from that time they came no more into the Coaſts of Iſrael.

Ioſ: 8.

1 Sam: 7. 3

Cap: 4: 10. 17

Cap: 7: 10

Therefore to make a concluſion, *O ye valiant hearts, ye truly valorous, ye ſonnes of the worthy, ye undaunted ſpirits*, yet religious, yet faithfull, yet chaſt, yet juſt in your martineſſe, yet full of humanity, even to the enemie, and truly reſpectfull of your owne companions, yea, and

common

common souldiers, fellowes in affliction, doe well, bee reconciled to God, craue his aid, and he being with you, goe forth with confidence, and prosper. Even so

Amen.

FINIS.

ERRATA.

WHich for *with* page 3 line 14. Them for *their* line 12. as for *is* pa: 18. l. 18. haue for *base* pa: 27. li: 18. *Munidians* for *Numidians* pa. 70 li. 7. Adde *men* pa: 75. li: 15. infi for *infinite*, seisime for *seisme* pa: 72. li: 7 armien for *armes* pa: 68. li: 2. Put out *And though* pa: 92. li. 15. you for *them* pa 92. li 28. Narminius for *Harminius* p: 128. l. 9. need for *heed* p: 142 l: 17. Put out *be* p: 158. l: 9. and *mer.* l. 11. Adde *evill* p. 161. l. 15. hake for *lake* p. 194: l 20 holden for *holpen* p. 190. li: 4. ar for *as* p: 199. l. 24. Inulia for *Iulian* p. 203. l: 3. Adde *for* p. 204. l. 18. Put out *him* l. 8. One for *a* p. 230 l: 6 Salanus for *Salamis* p. 207. l: 12. Numida for *Munda* p. 104. l. 12.